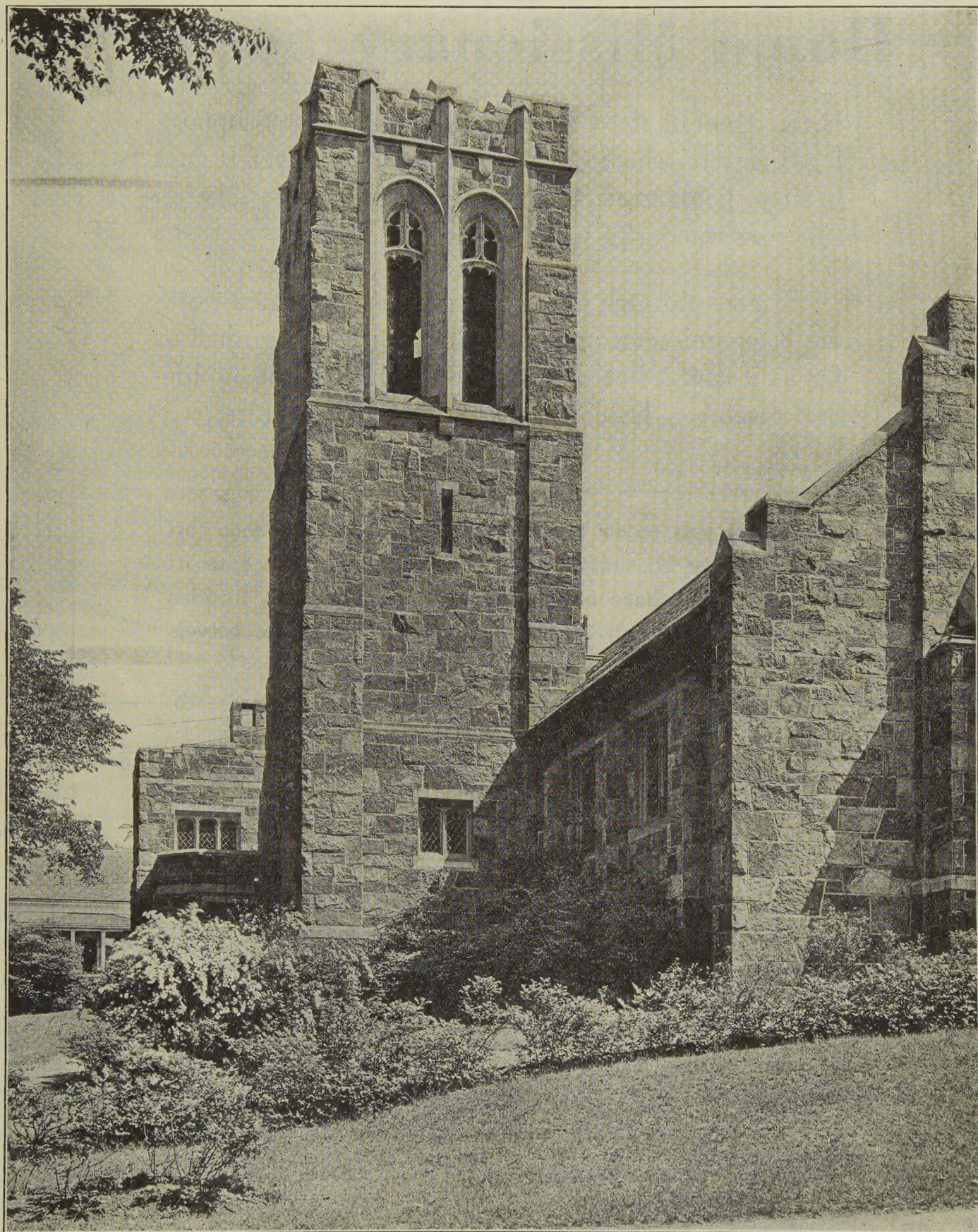


The Congregationalist

Vol. CIX No. 12

March 20, 1924



FIRST CONGREGATIONAL CHURCH, READING, MASSACHUSETTS

The Congregational Home Missionary Society

Is the agent of the Churches in fields not self-supporting, many of which are of peculiar difficulty. It goes to these fields to persuade men and women to take up Christ's "wonderful way of living."

It goes through the agency of the consecrated workers it commissions and sends forth. It will go just as far as it can. But there is a limit in the form of limited resources, beyond which it dares not venture.

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THE CONGREGATIONAL HOME MISSIONARY SOCIETY

287 Fourth Avenue, New York City

ERNEST M. HALLIDAY, General Secretary

CHARLES H. BAKER, Treasurer

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No. 12

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(The Table of Contents will be found on the inside back cover page.)

The Editorial Outlook

Backing Up *The Congregationalist*

ON a later page will be found reprinted the Findings regarding *The Congregationalist* adopted by the state superintendents at their annual conference in Chicago recently. It will be noted that these leaders of our churches expressed their appreciation of *The Congregationalist* as a needed agency of our churches and that they assumed definite responsibility to assist in pushing its circulation. They are to see that *The Congregationalist* is presented at state conference and church association meetings, seek to get the paper into the hands of all our pastors, help to secure church agents, and either serve themselves or appoint others to act as state representatives of *The Congregationalist*. The service which the paper is intended to render can be possible only as it reaches the people. The management of *The Congregationalist* is greatly encouraged by the hearty and enthusiastic way in which the state superintendents have taken up this important cause.

Women Seek Law Enforcement

“ENFORCE THE LAW” is the message that will go forth to the country at large from the Convention of prominent women’s organizations to be held in Washington, D. C., on April 10 and 11. Mrs. Herbert Hoover is chairman and Mrs. Robert Lansing is honorary-secretary of this coming Law Enforcement Convention. Miss Lida Hafford, secretary of the General Federation of Women’s Clubs, has arranged the Convention as chairman of the executive committee. The beautiful Scottish Rites Temple has been graciously offered the committee, and the sessions will be held there.

The Washington committee is a branch of the Woman’s

National Committee for Law Enforcement, of which Mrs. Henry W. Peabody is chairman, with headquarters at 302 Ford Building, Boston, Mass. The object of this National Committee, which extends through the nation, is to “work for enforcement of all law, with special stress, at present, on the prohibition law, the front today where the battle against lawlessness has to be fought. This is the committee that has issued the book, *Save America*, which is in behalf of National Prohibition and its enforcement, and which is having an extensive sale through the affiliated women’s organizations, which are: General Federation of Women’s Clubs, Young Women’s Christian Association, Congress of Mothers’ and Parent-Teacher Association, Council of Women for Home Missions, Federation of Women’s Board of Foreign Missions of North America, International Order of King’s Daughters, National Council of Women, and Woman’s Christian Temperance Union. Every woman’s organization, state and local, is asked to send delegates to the Law Enforcement Convention in which the women of America will insist that American citizens must obey the law of the land.

The Influence of the Bible

THE LISTENER in the *Boston Transcript* remarks that when Mr. Heywood Broun, the well-known literary critic, lately failed to include the Bible among “books that have influenced him,” and admitted that there were other books that had influenced him a great deal more, he confessed to a condition that comes pretty near being general with the present generation. *The Listener*, however, calls attention to the fact that the Bible may have influenced a man very deeply without

Next Week—MOTION PICTURE NUMBER

his knowing it and without having read much in it, because like the influence of our ancestors it has been built into us quite irrevocably in spite of ourselves, and it has moulded the whole environment of life as it affects the skeptic and sinner as well as the saint. The Commandments, the Sermon on the Mount, and many other parts of the Bible, are so woven into life that nobody can avoid their influence. *The Listener's* comment on the proper use of the Bible and the building up of its influence is very sound:

But what we want to avoid in the way of Bible influence is a case like that to which one of Mr. Broun's correspondents confesses. This man writes that he was forced to read the Bible from Genesis to Revelation before he was nine years old, and before he was twelve his grandfather, who was a minister, gave him one cent for every five chapters he read. As fast as he could get five cents ahead in this manner, the boy went to a second-hand book shop where he could get two old and worn dime novels for five cents, laid out all his Bible money on those publications, and devoured their contents. On this basis the dime novels may have influenced him more than the Bible did, for he confesses that the dime novel is more interesting to him than the Bible. Compulsory or bribed Bible reading is likely to miss its mark.

No Injustice Intended

WE gladly call attention to a letter in this issue from Mr. S. J. Duncan-Clark, chief editorial writer of the *Chicago Evening Post*, regarding certain references to the proprietor of that paper recently made in *The Congregationalist* under the heading, *Journalistic Turpitude*. Mr. Duncan-Clark is an old and intimate personal friend of the editor of *The Congregationalist*, and though nothing but the highest and worthiest references were made to Mr. Duncan-Clark himself, this fact alone should have made us hesitant about referring as we did to his employer had there seemed any question regarding the facts. Our comment was based upon what purported to be the verbatim evidence of Mr. Shaffer himself before the Senatorial Committee, and upon the absence, so far as our survey of the public press extended, of any qualifying or interpreting statement on Mr. Shaffer's behalf. The admissions before the Committee seemed so clear that we were not conscious of exercising judgment concerning a doubtful matter. If the interpretation of Mr. Shaffer's evidence either in the public press, or by ourselves, has been wrong, or if, as undoubtedly frequently happens, questions were so framed as to make the answer involve seeming admissions not warranted by the actual facts, no one regrets more than ourselves the references to Mr. Shaffer and the *Chicago Post*. We should like to see that paper and its owner fully acquitted of the slightest wrongful association with operations in relation to oil. That, in fact, was the whole point of our editorial reference—the tragedy that so high a pulpit should be smeared. If there has been no smearing, and no tragedy, we rejoice to know it.

Our personal regard for Mr. Duncan-Clark is so high and so well-founded that his word alone carries weight when he speaks out of fifteen years of intimate association with his employer. But, without further judging the matter, two things may be said: First, that we are not aware that anything *illegal* was charged against Mr. Shaffer, nor has much that could be strictly construed as *illegal* been demonstrated against anybody in connection

with what the public none the less regards rightly as *oil scandals*; the matter has been one of personal and public ideals in relation to high government officials and to those having dealings with them; second, if Mr. Shaffer's dealings in oil and transactions with the government have been strictly honorable he owes it to himself and to the general public, in view of what has occurred, to give the fullest details regarding these operations, thus making his vindication stand upon the facts rather than upon the confidence and opinion of his friends. We, personally, are prepared to accept Mr. Duncan-Clark's word regarding the matter, but any injustice to Mr. Shaffer has arisen not so much from *The Congregationalist's* comment as from the widespread publicity upon which our comment was based, and in view of that publicity full explanation is advisable. We should scorn to play in any sense into the hands of partisan prejudice, or to condemn a good man upon the basis of misrepresentation or innuendo. Honest editorial policy is as much concerned with clearing the records of men against whom action contrary to the public interest has been falsely charged or implied, as it is with fairly assessing the blame against those who have been guilty.

We fully agree with Mr. Duncan-Clark that fair-minded men should not allow the atmosphere of clamor and scandal to attach any sinister aspect to legitimate investments and transactions because those transactions happened to be in oil. On the other hand, it should be said very plainly, and without special reference to any particular individual, that no plea of "legitimate investment" should be allowed to stand where any individual has acted against the public interest, even if there has been no actual breach of law. That there was on the part of certain men a decided disregard of public interest the oil investigations seems to have proven very clearly. If so distinguished a leader in journalism as Mr. Shaffer was not among those who flouted public interest, we are glad to know it.

Turkey's Abolition of the Caliphate

THE press has given wide publicity to the revolutionary steps taken by the Nationalist Turkish Government in the expulsion of the Caliph and in abolishing the Caliphate. This is, in effect, the step which Turkey claimed she had taken in the Conference at Lausanne by the separating of the Caliphate from the civil government, but when democratic Turkey attempted to legislate along modern lines and to establish laws which were in harmony with the laws of the Western world, she found herself hampered on every side by the protests of the Caliphate that the proposed laws were contrary to the teachings of Mohammed and the Sheriat. It soon became apparent that the separation of Church and State, boasted at Lausanne, was not complete and that if Turkey was to be allowed to make laws in accordance with the new responsibility which she had assumed in signing the Lausanne treaties, it was imperative that she should break away from traditional Mohammedan laws.

It ought not to be understood that the Kemalists have eliminated Mohammedanism from the country. The Mohammedan religion will be the religion of the great majority of the people of Turkey, and very likely this step will make many Mohammedans more fanatical and more insistent upon the observation among themselves

of Mohammedan customs, regulations, and laws. This notable revolution is a revolution in the government by which Mohammedanism as a dominant force in legislation and in the courts is eliminated. It may be fairly said that by this act Turkey has put herself, so far as religion is concerned, upon a par with the United States where religion does not dictate to the State, neither does the State dictate to religion.

One difficult question to be settled yet is the control of the endowments and properties held in Turkey by the religious establishment. The Caliphate stood at the center of a great religious organization that controlled vast properties in Turkey, properties upon which mosques were erected and large estates, the income of which was used for religious purposes. The press has reported that the value of this property was five hundred million dollars. That is undoubtedly an understatement. Will the State take possession of that property, or will it create another organization for the purpose? Undoubtedly the State will not attempt to confiscate properties that are used for religious worship, for the great mass of the people of Turkey are Mohammedans, however lightly religion may set upon the leaders.

This movement is not an attack upon Mohammedanism, as we interpret it, but a declaration that Turkey, now admitted into the sisterhood of nations, will not be dictated to in her legislation or in her courts by the laws laid down in the *Koran* and in the traditions that have accumulated from the days of Mohammed. She has shaken herself free as a government and manifests the sincere desire of the party in power to keep faith with the nations with whom treaties were signed in Lausanne and to put her legislative and judiciary machinery in a position in which it can make and execute laws which will not be radically different from the laws of Western nations.

Great Decrease in Lynching Record

IN 1923, according to a report issued by the Federal Council of Churches, there were 28 lynchings. This was a considerable improvement on 1922, when there were 61 lynchings, and is, in fact, the lowest number in any year since accurate records have been kept. The next lowest record was 38 in 1917. The cases of lynching in 1923 occurred in nine states, while in 39 states there were no such examples of "mob murder." Twenty-six of the victims were Negroes, two being women. For the first time since records have been kept, South Carolina and Alabama had no case of lynching.

It is evident that there is a gradual improvement in conditions in this regard, due undoubtedly to increasing publicity, to the arousing of Christian sentiment against lynching, and to such practical facts as the great migration of Negroes from the South, and the threat of the Dyer Anti-Lynching Bill. Though the Dyer Bill did not pass, it aroused public attention and led to action by citizens and officials in many states. Several states have passed stringent anti-lynching laws. In some of these laws the family of the victim is given the right to sue the county in which the crime occurs. The widow of a Negro lynched in South Carolina obtained a verdict of \$2,000 under such a law. Officers of the law are becoming more active in preventing lynchings as public opinion demands it. Much credit should be given to the educa-

tional campaigns carried on by the Federal Council of Churches, the Commission on Inter-Racial Co-operation, the Women's Council, Methodist Episcopal Church, South, and other groups of Southern church women and other organizations.

An interesting roll of honor has been published by the Federal Council, prepared by the National Association for the Advancement of Colored People. It is as follows:

States that have never had a record of a lynching: Massachusetts, New Hampshire, Rhode Island, and Vermont (4).

Additional states which have no record of a lynching since 1886: Connecticut, Maine, New Jersey and Utah (4).

Additional states that have no record of a lynching during the past ten years: Delaware, Idaho, Indiana, Iowa, Maryland, Michigan, Nevada, Pennsylvania, South Dakota, and Wisconsin (10).

Additional states which have no record of lynching in the past five years: Montana, Wyoming, New Mexico, Arizona, Oregon, New York and North Dakota (7).

Additional states which have no record of a lynching the past two years: Kentucky, North Carolina, West Virginia, California, Colorado, Nebraska, Kansas, Illinois, Washington, Ohio and Minnesota (11).

Additional states which have no record of a lynching during 1923: South Carolina, Alabama and Tennessee (3).

Total states free of lynching in 1923—39.

Total states still having mob murder—9.

In Brief

Gypsy Smith has said, "Do not make it any more difficult for people to get to Christ than he made it himself." That is sound advice. We are inclined to think that it was Gypsy Smith also who said, "God's Church ought to be wide enough to include every one who loves him."

* *

What a challenging message and how beautifully expressed is that flung forth in the hymn, *Cavell*, by Dr. Allen Eastman Cross! We are glad to give it prominence in this issue of *The Congregationalist*. Several other excellent hymns by Dr. Cross have been introduced to the public by *The Congregationalist* and have found their places in approved and adopted hymnology of the day.

* *

In renewing her subscription, Mrs. Mary A. Burton, of Conway, Ark., sends this interesting note:

My father commenced taking the *Advance* at the time when the picture showing the other papers grouped around a table represented the *Advance* as a little dog out of the circle. Father wrote he had decided to "nurse the little dog a while." He took the *Advance* as long as he lived, and I think my husband continued it from that time as long as he lived. Since his death it has been sent to me for over thirty years, I am now nearly 84 years old.

* *

Some small stir was caused recently in London, Eng., by the fact that buglers of the Grenadier Guards, one of King George's household regiments, sounded the "last post" in honor of the memory of King Charles I, executed Jan. 30, 1649. The ceremony was in charge of an organization known as *The Royal Martyr Church Union*, and

it is stated that the buglers, who are allowed to accept private engagements, probably undertook this one without thinking of its political significance. The existence of this organization to perpetuate the memory of the "martyr-king" recalls the fact that at the Restoration the anniversary of his "martyrdom" was made a day of fasting, and a special service was appointed in the Church of England, which remained in the Prayer Book until 1859. King Charles, like Marie Antoinette, displayed both dignity and courage in his death, but his life and

his misdeeds, privately and politically, were such that not even history, which is a great vindicator, has been able to attach to him any convincing suggestion of "martyrdom." No religious or political group, however, can take full pride in the past. The Puritan did much out of necessity, but he was likewise unnecessarily intolerant. One reads with regret that Bishop Juxon, who accompanied the King to the scaffold, was not permitted to use the service for the burial of the dead from the Book of Common Prayer.

Studying Religion

By Rev. Charles R. Brown, D.D., Contributing Editor

WE have reached that point of intellectual seriousness in most fields where the only man who is accorded the right to express an opinion worthy of thoughtful consideration is the man who has studied the subject. We have reached that point in law, medicine, and economics, in physics and chemistry. If any man should undertake to write articles on chemistry without having studied the subject he would simply be making an indecent intellectual exposure of himself. When men undertake to declaim against religion or to write shallow articles for the newspapers without having studied the subject their performances are equally distressing to all those who have any sense of propriety.

Here in religion is one of the great fundamental interests of human life. No other single force can be named which has entered so widely and so powerfully into the renewal of man's moral nature, into the shaping of his ultimate ideals, into the formation of character, as that sense of contact between the human and the divine which we call religion. Let every man give sufficient thought to the subject to warrant him in having an intelligent opinion!

Here he is making up his mind what shall be his personal attitude toward religion, whether he will be an adherent, an opponent, or a man sitting on the fence without sufficient strength of mind to get down on either side and line up where he belongs! Let him have the mental honesty to earn his right to make an intelligent decision instead of doing it on mere hearsay!

Here he is deciding whether he will believe in God or in some other interpretation of the world order! Let him look into the basis and implications of that faith as intelligent men hold it. Let him read such books as Hocking's *The Meaning of God in Human Experience*, William James' *Varieties of Religious Experience*, John Fiske's *Through Nature to God*. These books are written in popular rather than in technical style, easily within the compass of an intelligent layman's understanding and interest. Let each man seek to ascertain how far our faith in God is grounded in reason and reinforced by the experiences of thoughtful, aspiring men through long periods of time and over wide areas of reflection.

Here he is seeking to adopt a reasonable attitude toward that spiritual exercise called prayer! It was not a minister of religion, it was Charles W. Eliot, the former president of Harvard University, a man trained in early life as a chemist and therefore familiar with the scientific method, who said, "Prayer is the transcendent act

of human intelligence." He felt that the human mind stands on its highest level of privilege and function when a man prays.

There are any number of little children running about, aged all the way from five to fifty, uttering their innocent prattle about prayer. They seem to think that it is the act of a skillful beggar undertaking to get something for nothing by making a few appealing gestures or by uttering a few fervent sobs. That is all they know.

Let each one study the subject before he makes bold to say, "There is nothing in it," or before he says that if a man asks he will receive. Let him learn something about the methods of that mysterious prayer-force, silent and invisible, like the power of gravitation in which every one believes and the nature of which no one understands. Let him read such books as Fosdick's *The Meaning of Prayer*, the little book which an eminent Boston layman told us recently in an article in the *Atlantic Monthly* had entirely revolutionized his way of thinking and changed the whole quality of his inner life. Let him read the book called *Prayer* by Streeter and others, a group of Oxford professors making their approach to this subject from various angles, historical, philosophical, scientific. Then when he undertakes to talk about prayer he will not be merely beating and heating the air.

Here he is passing upon the authority of the Bible! Let him study to show himself able "rightly to divide the word of truth." The Bible is not one solid block of inspired truth in all of its sixty-six books which stretch through a period of more than a thousand years of mental and spiritual development. The Bible is a record of the progressive relation which God has made of himself through the religious experiences of a people chosen for their spiritual capacity. It is the business of intelligence rightly to divide this word of truth so that we may see the various portions of it in their true perspective. When we do that we shall find here that truth which will be a lamp unto our feet and a light unto our path, making us wise unto salvation and furnishing us thoroughly for all good work.

The man of intelligent interest studying the Bible separates that which is purely local in its meaning and application from that which is universal in its scope. He separates that which is temporary, the best that was felt, known, and practised at that time, from that which is worthy to abide because it is timeless. He separates that which is merely incidental from that which is vital

and essential. These distinctions do not lie on the surface but the ability to make them is the sure reward of judgment and discrimination. Let every Christian

"study to show himself approved unto God, a workman that need not be ashamed, rightly dividing the word of truth."

Broadening the Spiritual Life

An Editorial Message

AT this Lenten season the thought of deepening the spiritual life is everywhere emphasized. Denominations, churches, and individual Christians, that at one time attached little special significance to Lent, are now following ancient custom, and in some measure, ancient methods, in stimulating interest in religion, and in developing meditation upon and consecration to, the divine will. It would be Pharisaic to suggest that Congregational churches and people do not need the stimulus and inspiration of special seasons of devotion, as it would be folly to suggest that the spiritual reaction that led our fathers to renounce various customs of the historic church should longer keep us from following methods that have inherent worth and validity apart from their exercise by any particular communion. We have done well to recognize that special seasons have a special relation to human needs and to special conditions. The general experience seems to be that the wider observance of the Lenten season in our Congregational churches has produced a deeper note and given fuller tone to the spiritual life of the fellowship.

Dangers to be Avoided

It should never be forgotten, however, that the dangers and excesses that led our fathers to renounce ancient Lenten customs and to choose a simpler way are present now as in the past. First of these was the danger of *formalism*. Lenten habits became fixed and attached to themselves in a superficial and superstitious reverence where the Lenten *spirit* was absent. One recalls the story, probably fictitious, but none the less illustrating the point, of the pirates who, having scuttled a vessel and maltreated or massacred the passengers, were engaged in consequent feast and revelry in the midst of which they were suddenly conscience-stricken on realizing that they had been eating meat on a Friday! We should not wish the purely formal observances of Lent to gain hold among Protestants, and there is no great likelihood, especially in these early days of its revival, that the devotional aspect of Lent is likely to become formal. It is a danger, however, that may become more manifest as time goes on—the danger of doing something out of regard for custom rather than out of the sense of need.

More vital in our Protestant churches are the dangers that emphasis upon special seasons of devotion may tend to substitute feeling for action, and the contemplative and introspective for the practical and expressional aspects of religion. It may be said that in the ancient communions this danger was not realized, that the devotional aspect of religion developed the spirit of almsgiving and service. But it must not be forgotten that much of this practical expression of religion became altogether too subjective and introspective. Almsgiving and religious service were not so much for the relief of the needy as for the good of the soul; and the hope of re-

ward, or of honor and preferment, or the satisfaction of some sense of spiritual pride, became a motive not wholly unselfish. The idea was rather that of purchasing merit than of expressing and symbolizing grace.

The means of avoiding these dangers must be found in associating the aims and purposes of the Lenten devotions with the divine will. It will not be enough to relate them merely to the divine atmosphere, or to a moral environment. If the New Testament is the constitution of the Christian Church, the churches exist for, and the individual life relates to, a *task*. It may be said that primarily that task is the living of a life, the following of *the Christian way*; but that life and way concentrate upon a very definite end and purpose. Jesus continually represented his own life as consisting in the obligation to *do something*. *I must be about my Father's business, My meat and drink are to do the will of Him that sent me*,—one thinks of innumerable passages where Jesus insisted upon this in relation to himself. And in relation to his disciples he was equally insistent upon the fact that feeling and contemplation might be positively harmful where they did not issue in the right sort of action. *Why call ye me, Lord, Lord, and do not the things that I say?*

The safety of relating our devotional life to the divine *will* lies in the revelation of that will in Scripture. Two things, we believe, may be said with complete truth concerning the will of God as represented in Scripture: in its direction and purpose it is always *social*; and it is always related to *salvation*. It would not be correct to say that it is always related except indirectly to *social salvation*, for the Scriptures make a great deal of the salvation of the individual. But individual salvation, like the divine will, is always social in its direction and purpose.

Devotional Life Issues in Evangelism

The conclusion from all this is obvious. A real deepening of the spiritual life means a broadening of the spiritual life—not merely a broadening of vision, but a broadening of tasks and relationships. The spirit of the Lenten season may not be conducive to the artificial activities of a sort of club-life that too often passes for church life, but if we really draw near to God and attune our lives more truly to his purpose in redemption, sharing in any real measure the passion of our Lord, we shall go out into our communities with a new note of appeal, with the consciousness of an *evangel*, to be companions of the heavenly way, with the vision of a pilgrimage and a goal for humanity. And the voice of religion shall sound as it once sounded of old—the voice of the prophet, *Ho, everyone that thirsteth come ye to the waters*—the voice of the Master, *If any man thirst, let him come unto me and drink*. Will the Lenten season bring to the Church a new sense of a Gospel to proclaim, and a new power in proclaiming it?

CAVELL

By Allen Eastman Cross

("Standing as I do in view of God and eternity I realize that patriotism is not enough.
I must have no hatred or bitterness for any one."—*Edith Cavell*.)

Though Fatherland be vast and fair,
Though Heaven be e'er so near,
Yet there's a land, a land, a land
That is to God more dear!
There is no gulf, "there is no sea,"
And shore is touching shore,
And mountains bow and borders blend,
And hatreds are no more!

So, while we face the common sun
Upon this ancient star,
And dawn and dusk swing over us
We'll hail our dreams afar,
We'll greet the glory of a Land
Where love shall never tire,
We'll light a flame, a flame, a flame,
To set the world on fire.

O Land of lands, dear Brotherland,
The country of our dream,
The home of fealty and faith,
How marvelous you seem!
Your rivers flow in shining peace,
Your trees have healing worth,
Your stones are gentleness and grace,
Your mercy fills the Earth.

O Christ of Freedom and of Faith,
O Flame of Pentecost,
Thou hast a Name o'er every name
To lead the marching host,
Till Wrong be bound, and Peace be crowned,
And Love be on the Throne,
Thou hast a Name, a Name, a Name
To make the stars thine own.

Milford, Mass.

Shackleford has been suggested as a tune for this hymn. Suggestions
of other tunes or entirely new music would be welcomed by the author.

From Our Western Editor Governor Sweet for President —Anderson

At this writing Republican leaders in many of the states of this section are lining up for Coolidge. If one is to judge by every day talk the oil investigation has not hurt his candidacy in the least. In fact the confidence of many people in the President has been increased by the happenings at Washington. The more thoughtful seem to understand that much of the hysteria at the Capitol is the result of bitter partisanship, and they are trusting the President to see that every guilty man is punished and that every innocent man is exonerated. The Republican party has no doubt been greatly injured by the exposures, but so have the Democrats with Creel, Doheny, and others involved. So far as the West is concerned, the people regard both parties as being somewhat greasy.

Our people largely consider Mr. McAdoo out of the running—they think he got too much oil in his salad. One of the most interesting suggestions for a candidate for the Democratic party was that made by William Hard in an article which appeared in the *Chicago Daily News* the other day. He claims that Colonel House and other leading Democrats are bringing forward Governor Sweet of Colorado as a possible candidate. With Coolidge and Sweet running we should have as fine a race as a presidential election has ever afforded. Mr. Hard says of Governor Sweet:

Sweet is a millionaire, he is also the

favorite hero of the trades union and organized farmers of Colorado. . . . He is rich and gets elected by the enthusiasm of those who are far from rich. Nevertheless, since he is a business man, it is calculated that he will have the respect of the business part of the community. He is also ardent for the Young Men's Christian Association. He goes to religious gatherings, and makes uplifting speeches and also generous contributions. He is an earnestly religious character and through long work on behalf of religious organizations on a nation-wide scale is believed to have a big hold on the church vote. He is also bone dry. He was bone dry when it was unpopular to be so and he is joyously and triumphantly bone dry now. Like McAdoo he is for enforcing prohibition and like McAdoo he befriends the farmer against his alleged oppressors, the middle-man and the railroad. . . . It has to be added that virtually nothing that Sweet has done as Governor of Colorado is found to have created any widespread resentment and condemnation among business men.

In spite of the great amount of noise that the anti-prohibitionists are making at the present time, it is an open secret that no Wet has a ghost of a show to be elected President. The Wets have gotten a few timid Drys scared, but the sentiment of the country is overwhelmingly for bone dry prohibition. There are plenty of indications that this statement is true; out of the House of Representatives at Washington only fifty Congressmen dared line up in favor of 2.75 per cent. beer. Nor can any man be elected who has the least taint of scandal upon him as a result of the present investigations. So far, Coolidge and Sweet seem to qualify and apparently they will be able to stand the closest scrutiny. We trust

that Governor Sweet will become more than a dark horse in this campaign.

* *

The Conviction of William H. Anderson of the New York Anti-Saloon League was no surprise to the West. We were very slow to believe that he had gone wrong, but as the testimony piled up we became sure that if he was not dishonest he had been playing fast and loose with some of the fundamentals and that he had not been careful to shun the very appearance of evil. The damage done by this case is far-reaching. The *Outlook* paid a great tribute to Mr. Anderson for his efficiency as an officer of the Anti-Saloon League. It gave him credit for being about the first Anti-Saloon League leader to make the Wets feel that the Dry organization was no longer an amateur in politics. The *Outlook* emphasizes what a good many people of our section did not take into account, that Mr. Anderson was on trial and not the Anti-Saloon League. The last Anti-Saloon League convention was probably the greatest in numbers and influence which the organization has held and the churches may count upon it to carry on effectively to make America bone dry.

The Dry crusade goes merrily on in the West. The mayors of a number of large cities have followed the example of Mr. Dever and have clamped the lid on tight. By Federal court order several beer-pouring exhibitions have been staged lately in this district. In Elgin and Chicago large quantities of beer valued at multiplied thousands of dollars were poured into the sewers, two

of the large breweries were dismantled, and several others have been closed for one year. This means that in the former the machinery was destroyed and in the latter the buildings and machinery cannot be used

during the year. There are plenty of evidences that the bootlegging industry is well organized in the West, and that the members of the organization will go to any lengths often, even to murder. On the other hand,

there is a growing body of public opinion against it, and public officials are growing more conscientious in the enforcement of the law.

R. W. G.

Chicago, Ill.

Farm Problems and the Rural Church

The Agricultural Situation in the Great Southwest

By President W. M. Jardine

Kansas State Agricultural College

WITHOUT a sound, profitable agriculture the United States cannot survive as a prosperous democratic nation. It is for this reason that the most important problem now confronting the American people must inevitably be recognized to be how to bring the agriculture of the country back to a profit-paying basis. The longer we struggle, the further we see into the problem, the deeper is our realization of its significance. We see that we cannot conduct business on a normal basis so long as an industry so large, so basic, as agriculture, is not on a normal basis. Agricultural prosperity means general prosperity, which is an important contributor to general intelligence, general morality, and general happiness.

Consequently, the problem of agriculture in its present situation is not simply a farmer's problem, nor is it simply a farmer's and a business man's problem. It is a problem for all of us, and, not least, for those institutions which are specifically seeking general welfare. Conspicuous among these are the school and the church. These should take their part—and a very important part it is—in supplying instruction, stimulation, and inspiration for the tasks that lie before us.

Educational forces are already getting into line in the development of consolidated schools, rural high schools, departments of vocational agriculture, farm shop practice, and home economics as especially related to farm home-making.

The rural church, however, except for the leadership of such men as Warren H. Wilson, Paul Vogt, and Malcolm Dana, is showing little inclination to recognize the necessity of readjustment in its relations with rural people.

There is not the slightest doubt that the farmers will eventually retrieve their losses and attain to a fair degree of prosperity. The institution that aids in the progress will live in the new time; the institution that does not aid but even impedes this progress will die. What shall happen to the rural church depends, therefore, entirely upon what national, state and local leaders of that institution will do to meet these new conditions.

But before we consider what outside agencies can do to help the farmer, we should consider what the farmer can do to help himself.

The seriousness of the situation throughout the country is in proportion to the amount of one-type farming present. Agriculturally speaking, wheat-producing and cattle-raising sections are hit harder than any other sections of the United States. Both of these farm enterprises have been almost put out of business by the post-war depression.

So far as the problems of the wheat grower of this section are concerned, I believe his downfall was merely hastened by the War. He had already grown wheat continuously on his land for more than fifty years. The soil fertility had been largely dissipated, the yields were falling off, and the cost of production had greatly increased. The wheat grower was already on the edge of a money-losing agriculture. Then, during the War, in response to the government's

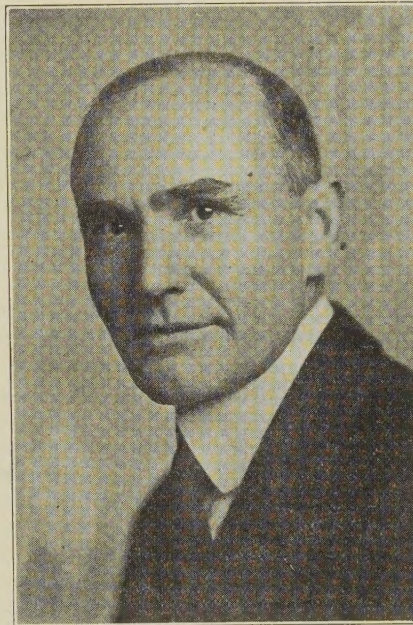
selves out of the hole through the production of wheat alone. As a supplement to wheat they are turning to the growing of row crops and to the feeding of animals. However, more of them should engage in this new agriculture, for until our wheat farmers can bring the acreage of wheat back to where it was before the War their financial condition will not become normal.

CHANGING CONDITIONS IN WHEAT PRODUCTION

The 62,000,000 acres of wheat that this country planted in each of the years 1920, 1921, and 1922, produced an annual exportable surplus of 289,000,000 bushels, or nearly 200,000,000 bushels greater than the exports before the War. This surplus has been marketed in foreign countries at a price below cost of production. These countries were able to consume this wheat surplus because they had practically been compelled to go out of the wheat-growing business during the War. They could not, however, afford to pay a price sufficient to cover even the cost of producing the wheat in the United States. They are now coming back to a state of normalcy, so far as wheat production is concerned. Recent statistics indicate that Europe, this year, will import 560,000,000 bushels of wheat. All other countries will import 128,000,000 bushels, or a total of 688,000,000 bushels. Exporting countries will have an exportable surplus of 936,000,000 bushels, an excess of 248,000,000 bushels. With this vast overproduction in sight, I cannot see where the future promises anything better for the farmer who places his whole reliance upon the production of wheat.

Wheat is the crop for the pioneer, but we have long since passed the pioneering stage. Our farmers cannot grow wheat in competition with the farmers of Canada, Argentina, and Australia, where there are millions of acres of undeveloped land, suited to the growing of wheat—land that costs less than half of what our land will bring. Wheat can be produced in Argentina for sixty cents a bushel. Living standards are lower there than here. The rail haul is but about one-tenth that of Kansas. Canada's chief advantage lies in her cheaper land, her larger acre yields, her lower freight rates, and the greater proportion of high quality wheat which she produces.

The United States must produce only sufficient wheat to meet domestic needs. We are using annually for food, feed and seed about 660,000,000 bushels. The average yield for the past twelve years has been 14.3 bushels. Thus, about 45,000,000 acres planted to wheat would supply domestic needs. Only wheat of high quality should be produced



PRESIDENT WILLIAM M. JARDINE

call for more wheat, together with the high price that he could get for it, he plowed up his pasture land and his meadow land and planted more wheat than ever. After the War he found himself with a greatly expanded wheat acreage, large surpluses of wheat on hand, and a perpendicular descent in the prices of all commodities he had to sell.

The agricultural situation in 1923, generally speaking, was slightly improved over that of 1922. Present indications are that 1924 will show just a little greater improvement over 1923. This is true because our wheat farmers of the winter wheat belt planted fewer acres of wheat last fall than they planted a year ago. It is true, too, because many of them are milking a few good cows; they are raising some chickens; they are producing some eggs; they are economizing in every way possible. It cannot be said that they are making a lot of money but they are slowly and surely improving their financial situation. This, in my judgment, is a healthful sign. It shows that a large number of wheat farmers realize the futility of any further attempts to pull them-

and then as one of several crops or enterprises of the farm. The agriculture of a farm in the wheat area should, in addition to wheat, have some sorghums both for grain and for roughage. The grain yield and forage production are surer and larger than wheat and corn. Every farm should be made more self-sustaining. According to the last census, in 1920, 57,000 Kansas farms, or thirty-five per cent., did not report a dairy cow; 73,000 Oklahoma farms, or thirty-eight per cent., did not report a dairy cow. There were twenty-six per cent. of all Kansas farms and twenty-eight per cent. of all Oklahoma farms which did not report the presence of a hog.

STOCK-RAISING AND MONEY

Here the farmer needs the help and backing of the banker. It will cost money to put cows or hogs or chickens on farms where there are none today. A word of caution should be inserted here against the wheat farmer, inexperienced in the dairy business, putting a lot of money into a highly-bred dairy cow to begin with. On the contrary, he should buy a good, ordinary cow, not only one which will produce a profitable quantity and quality of milk, but one which will produce a calf that will grow into a beef animal to sell as such. It is in this way that he should gain his experience in dairying instead of buying a high-priced dairy cow from Wisconsin. So much for the wheat farmer.

The livestock raisers, so far as the Southwest is concerned, may be divided into two groups: those living where soil and climatic conditions are not suited to anything but the raising of stock; and those who can produce more or less of a diversity of crops.

Where natural conditions render diversification impossible, the farmer must raise his cattle under range conditions. He is perhaps in a worse condition financially than the man who is located in the semi-range country, where he can produce some of his feed. The first thing the cattle man, located in a purely range country, can do for his financial situation is to produce a better quality of animal. He has been comparatively slow in improving the quality of his stock. He must buy pure-bred sires for his herd.

Here again the banker should co-operate. What is needed is not more credit but a credit that will take care of the man who is actually raising cattle as well as the man who feeds them out for the market and who has them in his possession but three, four, or five months. The banker should be willing to lend his money more freely and for a longer term to the man who is willing to improve his herd by purchasing pure-bred sires.

The second thing the cattleman can do is to save a larger per cent. of his calf crop. It has been demonstrated that by feeding his stock cows a little cottonseed cake during the extreme winter months and during the early spring before good range opens up, he will not only insure a better calf crop but will guard against heavy winter losses due to weakness and inability of the cows to resist hard seasons.

The second class of cattle grower is located in what we might call the semi-range

country. He is in reality closely associated with the wheat grower because his location is a part of or overlaps that of the wheat producer. He should plant part of his land to feed crops, in addition to producing better animals and obtaining a larger calf crop. By feeding he will be able to get more growth on his cattle. He should not, however, attempt to produce fat cattle, but should devote his time and effort to producing feeder and grazing cattle.

Eighty per cent. of the stocker and feeder cattle are rushed to market in July, August, September and October. On the other hand, in March, April, and May there is a big demand for this class of cattle, but a limited number of animals. In a recent experiment at the Hays (Kan.) Experiment Station, cattle came in off the grass in the fall weighing 1,002 pounds each. They would have brought six and one-half cents a pound. During the winter months they were fed forty pounds of cane silage and one pound of cottonseed cake per day. At the end of the feeding period they weighed 1,127 pounds and would have brought seven and one-half cents per pound.

Each animal was worth \$19.39 more in the spring than in the fall. The cottonseed cake it ate was worth \$3.85. It received three tons of silage, which means that the silage netted \$5.11 per ton. The silage yielded six tons to the acre, or a gross income of nearly \$31.00 per acre. Wheat, on adjoining land, produced a gross income of \$14.00 per acre.

In addition to what the farmer himself can contribute toward putting agriculture back on a sound basis, there are other essential factors over which he has no control. One of these is freight rates. Another item comprises the labor costs that enter into the manufacture of everything that the man engaged in agriculture has to purchase.

RURAL CHURCH INFLUENCE

But what has the church to do with all this? Secretary Wallace of the United States Department of Agriculture recently said in a letter:

There is one thing always to be kept in mind, that we cannot hope to attain the standard of living which we all feel to be so necessary for the good of the nation unless economic conditions on the farm are fairly comparable with economic conditions in the cities and urban communities. The farmer's wife and the farmer's children are entitled to the same opportunities, educational, social, and religious, that we so freely grant to the wives and children of the men who live in cities. Such opportunities can be assured only as farming is conducted on a basis which would yield people who work on the farms a reasonable return for their labor. For these reasons it seems to me that church people should have a very direct interest in every effort to improve the present unfavorable economic conditions under which the farmer is laboring.

The entire movement toward success in farming is based upon a more sound economics and a more efficient and unified organization. If the rural church expects to hold and serve the farmers from now on it must also come to a sound economic basis and develop unified organization. If it does not do this, the farmers themselves will in their business activities be practising a

saner religion than they learn from the church.

Permanent influence on the part of the rural church means new leadership and bigger leadership than it has had in the last quarter century. It means also the unifying of rural churches and the development in some form of a church for the community. I do not presume to outline the form of such a church or the process by which it may be developed. I assume that there is sufficient Christian statesmanship in that field, nationally and locally, to develop methods and forms, once the need is thoroughly realized.

This would take funds—but is it not possible that there is now enough money being wasted in home mission fields in needless duplication of work by competing churches to furnish more than adequate support for well-placed community churches, headed by men trained especially for the rural ministry and alive to rural problems? It is a real question in my mind if it would not pay the national leaders from eastern headquarters of our churches to make an investment of church funds on some kind of interdenominational basis to launch such a movement in the Southwest now while the people are in need and where there is a real and immediate service to be rendered. The opportunity is at hand for a broad, unhampered church to conduct a forward movement by translating religion into terms of practical life, especially in helping to solve the problems of farm people and aiding them to attain the happiness which is the mark of true religion.

Parables of Safed the Sage

Parable of the High-Water Mark and the Dam

Once upon a time I visited Dayton, and it was just after the Flood. And the Iron Posts of the Union Station bore Painted Rings above the height of the head of a man to show how high the Water had risen when the Flood was upon the City. And again I visited that town, and I looked in vain for those rings. For the Painters had painted the posts again, and it may be more than once, and the marks were Obliterated.

And I spake unto certain of the citizens of that town, saying, Where are the High-water marks of which this city once was proud? For the places that knew them know them no more.

And he said, The High-water marks of this town are the Dams above the town where the Flood waters of the Miami may be Impounded so that no flood shall ever overwhelm this City again. And as for any marks that might show where once the waters stood, forget it; for we also have forgotten it and care not to remember it yet again.

Now I considered this, and I thought well of it. For there are too many men who keep records of their past Failures to comfort themselves when they shall fail again. Whereas, they ought rather to be Erecting Dams or other Devices whereby the things shall not continually recur.

For I have often thought that there could

hardly be a greater confession of human frailty that no more nearly bordereth on Hypocrisy than to print in a Prayer Book a confession of Sin and a promise of Repentance, with the knowledge that on next Sunday we shall be back in the same place admitting the same old Sins. I have sometimes wondered if it would not be a Relief to the Recording Angel if we could now and then think up a new Sin instead of confessing the same old ones; or, if on moral or other grounds that were considered Inadvisable,

then to endeavor instead to accomplish a New Virtue.

For a sad fact in human life, and one that depresseth every friend of Reform, is the Recrudescence of the Old Things that we supposed we had left behind.

And I have taken a kind of Savage Satisfaction in singing with Moses and Miriam over the Dead Egyptians on the shores of the Red Sea, for there was in that vision a Reassuring Finality. Sihon king of the Amorites and Og king of Bashan were ahead

and unconquered, and the Walls of Jericho stood on their secure Rock Foundations, but the Egyptians who were dead beside the Sea would never need to be fought again.

So I considered the wisdom of those who painted out the mark to which the waters rose, and put their energy into the building of Dams, wherewith to keep the thing from happening again. And this method I commend to those who so easily are swamped by recurring faults that might be Painted Out and kept out.

The Third Commandment

A Sermon on Religious Responsibility

By M. C. Hazard, Ph.D.

Editor Emeritus, Congregational Publishing Society

Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh his name in vain.—Ex. 20: 7 Deut. 5: 11 (R. V.).

IT is amazing how universally this has been interpreted as meaning that the name of God must not be profaned. Far back in the past some one gave it this explanation, and like sheep following a leader commentators of the Bible and its multitudinous readers have not questioned this signification. If any commentary has given a different interpretation I do not happen to have seen it. One commentary before me specifies a dozen different ways by which one can take the name of God in vain by speaking of him lightly or irreverently up to ribald profanity. All the references, both in the Authorized Version and in the Revision, are to passages which speak of profaning or blaspheming the name of God. In the Revision this is the more singular inasmuch as it furnishes the key to the correct interpretation in the margin.

The Scriptures do not speak in any enigmatic or circumlocutory way in forbidding profanity. They make use of language that is explicit and not to be misunderstood, as will be seen by the following:

Neither shalt thou profane the name of thy God: I am Jehovah. Lev. 18: 21.

And ye shall not swear by my name falsely, and profane the name of thy God: I am Jehovah. Lev. 19: 12.

And he that blasphemeth the name of Jehovah, he shall surely be put to death. Lev. 24: 16.

They shall be holy unto their God, and not profane the name of their God. Lev. 21: 6.

And ye shall not profane my holy name. Lev. 22: 32.

What, then, does taking the name of Jehovah in vain really mean? It signifies just what it says. A homeless waif takes the name of the man who adopts him, and the people of Israel took upon them the name of Jehovah when he adopted them. So a woman when she marries takes upon her the name of her husband, and unfortunate is it for him if she takes it in a vain, or frivolous, or foolish way. The Israelites were merely enjoined that they should not take the name of Jehovah upon themselves without a due sense of the obligations which their act incurred.

The real significance of the commandment is by this time sufficiently apparent, but it

is exceedingly interesting to note the specific proofs; and, first, to show that the people of Israel were to bear Jehovah's name:

So shall they put my name upon the children of Israel: and I will bless them. Num. 6: 27.

And all the peoples of the earth shall see that thou art called by the name of Jehovah. Deut. 28: 10.

Then the people of Jehovah went down to the gates. Judg. 5: 11.

And David said unto Michal, It was before Jehovah, who chose me above thy father, and above all his house, to appoint me prince over the people of Jehovah, over Israel. 2 S. 6: 21.

If my people, who are called by my name. 2 Ch. 7: 14.

Thus saith Jehovah, the God of Israel, I have anointed thee king over the people of Jehovah, even over Israel. 2 K. 9: 6.

The marriage relation with Jehovah which was entered into when Israel took the name of Jehovah's people as their patronymic was cemented by a covenant, as all marriages are. That covenant on the part of the people was expressed in the ten commandments (Ex. 34: 28), the first of which was a solemn injunction to have no other gods before Jehovah. This was no one-sided compact, for Jehovah himself bound himself equally with his people. "The covenant which he made with Abraham, and his oath unto Jacob for a statute, to Israel for an everlasting covenant" (2 Ch. 16: 16, 17). Note how God acknowledges that he was married to Israel, and that at a time when Israel was proving unfaithful to him! By reminding them of his own long suffering fidelity and his readiness still to help them he would win them back again:

Return, O backsliding children, saith Jehovah; for I am a husband unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion. Jer. 3: 14.

Behold the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them. Jer. 31: 31, 32.

And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in justice, and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know Jehovah. Hos. 2: 19, 20.

What was sought to be accomplished by

the marriage of the people of Israel to Jehovah? What was the ideal to be attained? They could reach no higher altitude than to realize that they must not take the name of Jehovah in vain. That meant that their worship should not be merely formal, but sincere. It meant that they should be a holy people, otherwise their pretense of worship was a sham. And all this was made abundantly evident in the requirements laid down by Jehovah:

For thou art a holy people unto Jehovah thy God: Jehovah thy God hath chosen thee to be a people for his own possession, above all peoples that are upon the face of the earth. Deut. 7: 6.

To make thee high above all nations that he made, in praise, and in name, and in honor; and that thou mayest be a holy people unto Jehovah thy God, as he hath spoken. Deut. 26: 19.

Jehovah will establish thee for a holy people unto himself, as he hath sworn unto thee. Deut. 28: 9.

Sanctify yourselves therefore, and be ye holy; for I am Jehovah your God. Lev. 21: 7.

The third commandment means ever so much more than a mere injunction not to profane the name of God. One can never soil his lips with profanity and yet be pure of heart, but one who regards himself as affianced to Jehovah in a solemn covenant, in his strenuous endeavor to live up to his pledge will become more and more holy, just, upright, and loving like the God whom he serves. Such an one will not take the name of Jehovah in vain.

Of course if one should not take the name of Jehovah in vain he should not take the name of Christ in any light perfunctory way. He should not call himself a Christian unless he means to live up to that name so far as he is able. He should strive to be like his Lord. Christ himself said, "He that hath my commandments, and keepeth them, he it is that loveth me" (Jno. 14: 21). And Paul, who gave himself unreservedly to Christ, wrote to the Galatians, "And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof" (Gal. 5: 24). In inviting and urging men to become Christians he always held up a high ideal. For us the third commandment should be interpreted as reading: "Thou shalt not take the name of Christ in vain, for the Lord will not hold him guiltless that taketh his name in vain."

How Advertising Adapts Itself to the Church

From the address of a publisher at a conference of churchmen and advertising men on church advertising, held in Boston, Feb. 26, under the auspices of the Pilgrim Publicity Association.

By Arthur J. Crockett

VISUALIZE, if you can, Greater Boston as the center of the raisin growing industry. Think of this for the moment as California, with its beautiful climate, and each individual church in our midst as being a vineyard. You know what a success the Raisin Growers' Association of California have made as a result of their combined efforts. How by uniting and pooling their interests in a big advertising campaign in the leading publications of the country they have tremendously increased the consumption of raisins. They have educated the people to appreciate the value of that fruit; they have made the people want it; they have created a demand which did not before exist.

Could they have accomplished such results if each individual grower had attempted to advertise his own product over his own name? We all know that by the individual method it could never have been done.

So with the church. If the churches of Greater Boston, churches of all denominations; Catholic, Jewish, and the fifty-seven varieties of Protestants, will only get together and by means of an intelligent and persistent advertising campaign in the daily papers of Greater Boston make a powerful appeal to the public to support the churches because of their value and importance to the public welfare, I believe great results would be accomplished,—results almost comparable to those obtained by the fruit growers of California.

SELLING TALK

The wise manufacturer or merchant who uses advertising as a selling force sees to it that his advertising expert sets forth in his copy the practical uses that can be made of his goods; how they can serve the public; how they can make life more worth living. The same should be true of any institution that may be advertised.

Is there any institution under the heavens which does or should render a greater service to humanity than the church of the living God? If that is correct, and I believe it is, is there any reason why advertising is not adapted to the use of the church as much, if not more, than to any other institution in the world?

The greater the service that can be rendered by an institution to humanity, the greater the service advertising can render that institution. The greater the universality of the service rendered by an institution like the church, the greater the opportunity advertising has to serve that institution.

We recognize the fact that advertising has already been used by the church to a limited extent, but all too limited. With here and there an exception, church advertising has been limited to the interests of an individual church. That is all right, so far as it goes, but it is not broad enough. What is needed is the combined

efforts of an association of churches that can make an earnest appeal to the whole public, not in the interest of any one church or denomination, but in the interest of all churches everywhere,—leaving it to the individual church to reap its own share of the harvest; and believe me, the reaping would be much easier with the advertising than without it. In merchandizing, we should say that the sale had been half made by the advertising. You may be sure that pastors and church workers would find it infinitely easier to obtain recruits for their churches with advertising than without it.

On Saturday we see more or less frequently church advertising which is but little better than a directory of some of the more prominent churches in our city. That does not represent wasted money, for it is of some service, particularly to the stranger, but it is not effective advertising. Have you ever been inspired to do anything by a directory? Would advertising of that kind impel you to go to church? Or would it sell you on the idea that the church is an invaluable asset to the community and, therefore, deserving of your active support? I think not.

If the top half of the page had been devoted to a strong statement of what the church has accomplished and what it is accomplishing for civilization today; what an asset it is to the community; how indispensable it is to the peace and safety of our land; what we, as individuals, owe to the church, then advertising would be functioning for the church as I believe it should. Such publicity should be paid for by all churches as a united body for the benefit of all and not for any particular church. The individual churches could then have their cards on the same page if they wish, and these cards would then be worth infinitely more to the individual church than they are now.

WHAT "SELLING" MEANS

What I am pleading for is a selling talk, if you please, that would be convincing and would impel action on the part of the public. I realize that the word "sell" is offensive to the average clergyman. It is too commercial for him to appreciate it. Possibly we should say "convince" or "convert," but neither of these words is as satisfactory to the average man as the word "sell," and when you analyze that word it is full of significance which the clergyman ought to appreciate.

With the passage of years it has acquired a supplementary definition it did not possess in the days when Noah Webster was compiling his dictionary. He defined "selling" merely as "transferring an article for a price or sum of money." The newer supplementary definition just mentioned is this—"selling is the creation of desire on the part of the public for either a product or a service."

And is not this definition really more logical than the old one? A man must desire a thing before you have a chance to take his money in exchange for that thing. If you, personally, create that desire, you are in reality doing the heavy part of the selling. With our common acceptance of this new definition of selling the word has gained a new dignity.

A company seeking to secure a man for an important, responsible, and highly paid position frequently says in its advertisement—"Sell yourself to us in your first letter." They merely take the new way of saying, "Your first letter must make us *want* to employ you." And yet what would we have thought a few years ago of the company that asked us to "sell" ourselves?

Why are our universities flourishing today? Because, as a nation, we have been thoroughly "sold" on the idea that universities offer something we want, need, and must have. And I would remind you that this "something" is no more an article of commerce than is the "something" which the church has to offer to every man and woman.

MAKE PEOPLE WANT THE CHURCH

The rector of a church in one of those towns situated in what the railroad folders call "America's Summer Playground" was complaining of his difficulty in getting the young people, home from school and college, to attend service on summer Sundays; to sing in the choir; to take part in the work of the church. He was discussing his worries with an older clergyman, once rector of that very church, but who for many years had served a popular and well attended church in a winter resort.

"The trouble is," said the older clergyman, "that the church has never been sold to our young folks." His confrere looked surprised—and he continued:

Our country club was built only a few years ago. It has a large and enthusiastic membership today. Why? Because it was intelligently sold to our townspeople. To us older men it offered the outdoor exercise our doctors commanded us to take. Not crudely, like that—but in the form of golf and bowling which wear the cloak of fun to cover the real work involved. To our young people it offered an outlet for superabundant energy—a chance for pleasant companionship—a chance to learn something they wanted to learn. To each of us it showed its possibilities. It led us to *want* what it could give.

I know you're thinking that it's easier to "sell" a community on the country club idea than on the church. And yet do you and I not both know how infinitely much more the church can offer?

Isn't it our problem to make every man and woman within our parishes *want* what the church can offer? I think it was Bernard Shaw who said: "A bishop has to be the best business man in his diocese." And I think we clergymen of the twentieth century ought to make more of a study of salesmanship.

We can't follow an automobile salesman's general tactics—nor can we sell the church

as the country club is sold. But underneath all our efforts must lie the fundamental of salesmanship—making people want what we can give them.

You can't hope to get a non-church-goer seriously to consider church attendance until you have convinced him by the logic of your argument that he ought to attend; until you have created in his mind a desire to do so. The appeal in your copy should produce that desire, and if the advertising is persistent it is bound to draw men and women to the church who will otherwise remain aloof from it.

UNITED EFFORT IN ADVERTISING

Remember, please, that every man, woman, and child can be appealed to because every church, Jewish, Catholic, and Protestant, can all join in this united effort which, of course, is to be supplemented by the local, direct-by-mail, and other forms of advertising now used by most churches.

I do not have to tell you that the church is a mighty power for good, for law enforcement, for peace, for righteousness in the community, but think how much more powerful and useful it might be today if, during the past ten years or more, it had been making a much larger use of paid advertising in the press of this land.

Some of us are church attendants and supporters because we were brought up by our parents in the atmosphere of the church, and formed the habit in early life. Others of us were brought into it in later life

through the influence of some friend, but how many of us were drawn to the church through the power of advertising? Not many, but thousands can be drawn to the church by the right kind of publicity.

What care should be exercised in the preparation of this copy? Just as much care and thought, if not more, than is given to the preparation of the average sermon. The writer of this copy must have in mind the particular class of people who are in the habit of reading the paper he plans to use. He would not think of preparing the same piece of copy for one newspaper that he would prepare for another. The arguments used to reach the intellectuals, or at least those who think they are, would not appeal to the working man with an untrained mind, or to those who must be reached by the emotional route. The message must be adapted in so far as possible to the particular class of people for whom it is intended.

EXPERTS NEEDED

When we are sick most of us call a doctor, when we need legal advice we go to a lawyer, if a church desires to erect a new house of worship or remodel an old one, it would seek the services of an architect. When it seeks to draw the public to its support through publicity it should seek the services of trained advertising men,—men who know how to analyze the field just as they would analyze the market for any commodity before launching an advertising campaign.

Some one at the Atlantic City Convention last June said that "Knowledge of the science of publicity is not essential to success in the church advertising field."

I take positive exception to that statement. The church does not need trained advertising men. An irreligious advertising expert could not possibly prepare the right kind of copy for such a publicity campaign as I am attempting to outline tonight. You must select the type of advertising men who are adapted to handle this particular type of publicity.

I have in mind at this moment an advertising expert in New York who has made this statement: "Above all, I would make my church advertising prayed-over advertising. I would no more expect to put out an announcement of any kind which had not been individually submitted to the Sales Manager in prayer, than I would expect to preach a sermon or lead a prayer meeting without so doing." Such an advertising expert would be a fairly safe one to handle a church campaign, and there are many such men in our profession.

NATIONAL SERVICE

To proclaim the glad tidings; to advertise, if you please, is the business of the church. Let the laymen and clergymen unite in an effort to study and solve this problem in the most effective manner possible. There was never greater need of such publicity than now. The very safety of our national institutions, including the church, is being put in jeopardy by the teachings of Communists from Russia. They are using the printed word to spread their dangerous doctrines, and the church must freely use the same weapon to counteract their destructive work.

We Americans as a class are asleep as to the real value of a vital, living, organized church. Advertising and publicity awakened the spiritual and patriotic side of our natures during the War, until we were ready to make all kinds of sacrifice for the good of mankind.

Advertising can again stir this nation and impel us to recognize the dangers that beset our civil, educational, and religious institutions. But it must be forceful, intelligent, purposeful advertising wisely directed.

UNITE PULPIT AND PRESS

Another great advantage that would accrue from such an advertising campaign is that it would tend to unite the forces of pulpit and press.

The church has no right to expect the press to furnish free through its reading columns the space for such publicity. The press will gladly give space to real church news; but the appeal which the church should make to the public must be made through paid publicity. Let the church spend money wisely in paid advertising, and the press will rally, as it otherwise will not, to the support of the church.

Finally, let me again emphasize the importance of using the best possible talent in the preparation of copy, whether it be for local or national advertising. It must be new, vital, full of human interest. The

Year Book Reports

The annual reports of the Year Book statistics for 1923 are printed below in the order received from the States by the National Council office. The Year Book giving detailed reports from the churches will be issued, it is hoped, within a month from the receipt of the last report. These figures are subject to minor revision. The contributions to benevolences will be added as soon as figures are available.

State	Membership				Sunday Schools		Home Expenses		Average Salary	
	Number	Add.	Rem.	Inc. or Dec.	Members	Inc. or Dec.	Total	Inc. or Dec.	1922	1923
Ark.	807	19	55	D-36	299	D-60	\$ 12,200	D-\$ 580	\$2,145	\$2,073
Fla.	2,997	408	237	I-171	3,254	I-132	135,069	I- 43,330	1,625	1,800
Tex. (w)	2,024	256	481	D-225	2,536	D-228	53,240	D- 8,803	2,216	2,241
R. I.	10,067	478	510	D-32	7,805	I-344	233,155	I- 38,338	2,052	2,262
Utah	1,553	59	209	D-150	990	D-70	27,398	D- 1,102	2,173	2,462
W. Va.	364	26	6	I-20	201	D-79	10,511	I- 15	2,400	—
Ore.	6,519	578	939	D-428	7,441	I-702	115,098	I- 13,794	1,684	1,725
Conn.	77,757	4070	3093	I-977	52,928	D-915	1,481,695	I- 87,143	1,852	—
N. H.	20,251	1016	912	I-104	17,101	I-105	408,141	D- 33	1,484	1,544
Tenn. (c)	557	37	34	D-168	538	D-222	10,227	I- 1,522	1,080	1,340
Minn.	26,737	2178	2515	D-272	25,894	D-272	518,525	I- 24,322	1,917	2,074
Me.	22,353	1144	1166	D-22	22,967	D-46	513,823	I- 68,069	1,537	1,666
S. Dak.	15,010	1504	873	I-631	15,945	D-67	262,775	D- 12,073	1,345	1,435
Ala. (c)	1,184	86	127	D-41	1,059	D-119	22,013	I- 4,162	868	888
Ohio	48,853	3495	3633	D-138	43,690	D-504	1,155,181	I-144,448	1,961	2,038
N. Mex.	564	106	86	I-70	546	I-101	14,394	I- 7,987	2,000	1,718
N. C. (w)	609	75	46	I-29	697	D-17	11,484	D- 2,925	1,025	1,125
S. C. (w)	173	5	5	—	212	—	3,912	D- 1,445	1,650	—
Ind.	5,780	361	347	I-20	4,508	D-200	117,672	I- 15,463	1,774	2,020
Mo.	10,852	1070	789	I-388	8,484	I-361	254,530	D- 3,177	2,195	2,634
Wis.	33,175	2727	3044	D-317	26,019	—	618,187	I- 41,781	1,807	2,018

church stands for the best in everything and let that standard be reflected in its advertising.

The church has some mighty problems on its hands—never greater than at the present time, and it deserves the support of every citizen of this land. The church never before

had such keen competition as it has today—the moving picture show, Sunday baseball, the radio, the automobile, and all the rest. To meet this competition we must do all in our power to convince men that the church has something which they need—that life is not complete without it.

More Backing for *The Congregationalist* Action Taken by the State Superintendents

ONE of the most significant features of the recent Midwinter Meeting of Congregational leaders in Chicago was the consideration given to *The Congregationalist*, and the action taken in support of it. Following an address by Rolfe Cobleigh, Managing Editor, frankly presenting the financial and circulation problems of *The Congregationalist* (in common with other religious journals), there was considerable discussion, and a special committee reported Findings to the national conference of state superintendents, pledging these state leaders to definite action, seeking to extend the circulation of *The Congregationalist*. The sentiment of those present was heartily in approval of *The Congregationalist* as it is conducted, in appreciation of its great value as the exponent of the Pilgrim spirit, faith and ideals for the people and homes of Congregationalists—and for others—its essential service to our churches, institutions, benevolent causes, missionary and educational.

The superintendents gained a better understanding than heretofore of the facts relating to *The Congregationalist*,—that it belongs to and is supported by our churches, that it is needed for information and inspiration, that its usefulness is dependent upon the extent of its circulation, that it needs help, that as a part of our regular Congregational program state superintendents and pastors should feel a special responsibility to have *The Congregationalist* in every Congregational home if possible. The heartiness and enthusiasm with which the superintendents expressed their interest in the paper and their purpose to back it up was very encouraging. Their earnestness was further indicated by a vote taken following the adoption of the Findings, making the Findings Committee a Continuation Committee to see that the program proposed in the Findings is actually carried out. Results are awaited hopefully. To secure them the management of *The Congregationalist* will co-operate to the fullest and heartiest degree possible.

Following are the Findings adopted by the state superintendents:

Findings Adopted by the Superintendents' Conference, January 23, 1924, in the Matter of THE CONGREGATIONALIST.

1. We affirm our deep conviction as to the need of *The Congregationalist* in our denominational life, and would view with serious apprehension any necessity that might arise to discontinue its publication because of financial stringency.

For more than a century it has been the exponent of the highest Christian idealism and the consistent and ready champion of those historic principles which our Congregational forebears the Pilgrim Fathers, so worthily practiced and for which they so

heroically suffered hardship and persecution.

We esteem it as one of the most significant and valuable assets in conserving a tolerant but loyal and brotherly denominational spirit and life.

We regard it as a religious family journal of the highest rank.

We consider its mission to teach the present generation and to bear down to posterity the "Faith of Our Fathers Living Still." The times are strategic and the need was never greater than now.

And we would record our earnest hope and desire that it may be a lamp unto the feet and a light unto the path to the multitude who today are turning away from civil, intellectual and ecclesiastical bondage to the freedom wherewith Christ makes men free.

2. In our judgment the paper should aim to be both a medium of denominational life and an organ of religious thought. Our ministers need to be stimulated mentally and spiritually every week, and our constituency needs to feel the thrill of the ideas and ideals of the Gospel as exemplified in Congregational projects. A Congregational paper both for pastor and people is our need. Space for graphic stories of missionary accomplishment, frequent scraps of information such as come on our clip sheets from the National Council Office, might be added even to the exclusion of certain features which by their nature can have but a narrow margin of readers.

3. Furthermore, we suggest an Increase Campaign for subscriptions to *The Congregationalist*, and that the state superintendent or some one whom he may designate, present the benefits of *The Congregationalist* at the annual meeting of the State Conference, and that provision be made for similar presentation at each Association meeting. We suggest that the state superintendent or some one whom he may appoint act as the State representative of *The Congregationalist*. We also recommend that an agent for *The Congregationalist* be selected for each church and that each State Conference make immediate provision to place *The Congregationalist* in the home of every pastor within its bounds.

A. J. SULLENS,
Secretary, Superintendents' Conference.

With the Schools and Colleges

Founders Day at Marietta

Marietta College celebrated Founders Day for the fourth time on Feb. 14 and 15. If the anniversary is reckoned from the granting of the college charter, it was the 89th; if from the organization of Muskingum Academy, from which the college sprang, it was the 127th. Two of the few brilliantly sunny, spring-like days in February coincided with the Founders Days dates.

The celebration opened with the usual afternoon reception at the president's house, at which former Governor Frank O. Lowden of Illinois was the guest of honor. In the evening he gave the Founders Day address at the First Congregational Church—the pioneer church of Marietta. He took as his theme the question, "Is the Constitution of the United States Worn Out?" He affirmed that

history has proved that a representative government is a better and more permanent form than a pure democracy; that the increasing centralization of governmental authority in Washington does not augur well for the best national progress; that the tyranny of a minority is no less oppressive than the tyranny of a king; and that the Supreme Court is still the safeguard of the government and the only efficient guardian of the fundamental liberties of the people.

On Friday morning, ex-Governor Lowden spoke at the student celebration of the day, emphasizing the importance of the small college. The midwinter meeting of the Board of Trustees occupied two hours of the morning and at noon the alumni and delegated representatives of four organizations of the city, the Chamber of Commerce, Rotary, Kiwanis and the Advertising Club, met at luncheon. Mr. W. W. Mills acted as toastmaster and there were two addresses. President Parsons spoke of the vision and courage of the fathers who opened the first institution of higher education in the Northwest Territory when the colony was only nine years old and the forests had not been cleared and Indians were still hostile. He cited illustrations that their faith was justified in the far-reaching influence of such Marietta graduates as General Charles G. Dawes, Principal J. P. Hopwood of the Mid-Pacific Institute of Honolulu, and Dr. Thomas Jesse Jones, whose educational survey of West Africa recently received cordial praise in the House of Commons. The president pointed out the need of refounding a college like Marietta in every generation.

The other address was by ex-Governor Lowden, who spoke very happily on the importance of such ideals as those of Marietta College in the shaping of public opinion and making stable democratic government.

In the evening of the 15th the Players' Club of the college presented three one-act plays which brought the celebration to a delightful close.

The college has opened the second semester with very few losses. The freshman class—the "mail order class"—still numbers nearly one hundred and is much the best class in quality that has enrolled during the present administration. Nearly sixty will graduate in June, an increase of approximately fifteen over last year's class. One of the most hopeful symptoms of the college life is the strong and steadily increasing desire among the students for the establishment of an honor system. Dr. Stitt Wilson recently spent three days at the college and Dr. Edward T. Devine was a recent speaker at Chapel.

J. H. W.

Boston Hartford Men's Luncheon

Hartford Seminary men, to the number of 23, gathered at the Boston City Club, Feb. 25, for their annual luncheon. Brief reports from the Hartford Seminary Foundation were brought by Rev. Ashley Day Leavitt, '03, and Rev. William E. Strong, '85. The chief guest and speaker was Rev. Jerome C. Holmes, '12, an American Board missionary in Japan. He gave an intimate account of his earthquake experiences at Yokohama. He also spoke of the wide-reaching effects of this disaster on the present habits of the Japanese and of their changed attitude toward the United States and especially of the reaction of the younger men against militarism. The following officers were elected: president, Rev. Ashley Day Leavitt; vice-president, Rev. Charles F. Weeden, '87; secretary and treasurer, Rev. Charles E. White, 1900; executive committee, the previous officers together with Rev. W. W. Sleeper, '81, and Rev. E. H. Byington, '87.



AMONG THE NEW BOOKS



Men's Work in the Churches

THE RESIDENTIAL CITY CHURCH, by ARTHUR E. HOLT (issued by the Commission on Men's Work of the Congregational Churches of the United States, 14 Beacon St., Boston. 10 cents, paper). This is Bulletin Number 5 in a series devoted to the promotion of work by men in the churches. The goal is "All the men of the Church at all the work of the Church." Previous bulletins have considered work in rural and village churches, downtown city churches, college communities, and suburban churches. Another bulletin, in preparation, is on Men's Work in Industrial Communities. The main contents of the present bulletin are indicated as follows: Why We Shall Always Have Cities; Where People Live in Cities; The Characteristics of the Residential Section; What Do These Characteristics Mean to the Residential Church? What Part Have the Men in This Program? The bulletin is absolutely devoid of padding. Every sentence counts.

Concerning Prohibition

THE CASE FOR PROHIBITION, by CLARENCE TRUE WILSON, and DEETS PICKETT (Funk & Wagnalls Co. \$1.75 net). A history of the Prohibition movement and an effective study of social and economic benefits from Prohibition. The opinions of many representative people are quoted in support of the reform and enumerating the good results. The difficulties of enforcement are squarely faced and emphasis is placed upon the international problem involved. The authors are hopeful of the future for America and the world.

35,000 MILES OF PROHIBITION, by C. M. GORDON, in collaboration with GIFFORD GORDON (Victorian Anti-Liquor League, Melbourne, Australia. Paper, 50 cents. Cloth, 75 cents, plus postage). The changes caused by Prohibition in America are set forth in a study of the facts as found by an investigator in 1921 and 1922. It makes a strong case for prohibition. It shows how great plants have been changed from the manufacture and sale of liquors to making and selling food products and useful articles of many kinds, from saloons to restaurants and banks. It shows the passing of inebriates' homes, the reduction of crime, increased savings, less poverty, more education and better health. Many pictures help to prove the facts. A very informing and convincing book.

IF TODAY BE SWEET, by EDNAH AIKEN (Dodd, Mead & Co. \$2.00). A novel dealing sympathetically with Prohibition. A political fight waged by unscrupulous wine-growers and whiskey men of California against the Prohibition leaders, with a love story interwoven, furnishes dramatic thrills and moral challenge.

Volumes of Essays

ESSAYS OF TODAY, collected by F. H. PRITCHARD (Little, Brown, \$2.00). Some people do not care for essays, however well written; others take great delight in them. We remember one wise man who declared that the only books he kept for his library were biographies, poetry, and essays. Any man thus minded will find this volume to be a treasure house. It contains thirty-four essays from the works of as many writers, all of the twentieth century. The list includes such names as Lucas, Hewlett, Conrad, Belloc, A. C. Benson, Gissing, Gorse, Chesterton, etc.

CHATS ON SCIENCE, by EDWIN E. SLOSSON (Century Co. \$2.00). A collection of eighty-five more or less brief chapters on all kinds of queer and interesting matters. Wherever one opens the volume he will find something fascinating and worth knowing. The topics range all the way from "Soda Water" to "Byron's Blunders." Here are a few: "Science and Religion as Allies," "New Light on the Origin of Life," "How Words Lose Reputation," "How Old is Disease?," "The Sun Cure," "The Silkworm's Rival," "The Singing Crystal," etc.

DISCOVERY, by SIR RICHARD GREGORY (Macmillan. \$3.00). First published in 1916, a succession of ten new editions indicate the popular estimate of the book. It contains a series of essays on the spirit and service of science, a general review of the history of research and discovery. Some of the chapter headings are: Truth and Testimony, the Scientific Mind, Pursuit of Knowledge, Belief and Evidence, Law and Principle, Conquest of Disease, etc. The purpose of the writer is to correct mistaken prejudices and indicate something of the debt of mankind to leaders in research, discovery and invention. It is an exceedingly interesting and readable volume, full of information. Sir Gregory has been associate editor, or editor, of *Nature* since 1893.

PUT FORTH BY THE MOON, by Rev. HUBERT L. SIMPSON (Doran. \$1.60). A score of rousing essays with subjects taken from Old Testament passages of Scripture. This explains the title—"As sunlight is to moonlight so is the revelation of the New to that of the Old." The essayist has a fondness for odd titles—"Putting a God to Bed," "The Dedicated Scarecrow," "Mice and Men," etc., which attract attention and arouse curiosity. He also repays the reader for searching out his meaning. The spirit of the addresses is New Testament—in spite of the title.

SOME ASPECTS OF CHRISTIAN BELIEF, by REV. PROF. H. R. MACKINTOSH (Doran. \$2.25). The author of these scholarly and interesting essays is Professor of Systematic Theology, New College, Edinburgh. Here he has collected fourteen of his contributions that have appeared in the *Expositor* and other magazines on such topics as, "Is God Knowable?," "Jesus Christ and Prayer," "The Psychology of Religion," "Bergson and Christian Thought," etc.

Faith Healing

FAITH AND HEALTH, by CHARLES R. BROWN (Crowell. \$2.00). A new, revised, and enlarged edition of one of the sanest books on faith healing, mental healing, suggestion, etc., ever written. The new material consists largely of an additional chapter on Dr. Coué and his work. The Healing Miracles of Christ, Profit and Loss in Christian Science, the Emmanuel Movement, the Church and Disease, are among the topics treated. The book is up-to-date and timely. Dean Brown is always interesting and convincing. We know of no volume on the subject we would prefer, or so heartily commend to our readers.

BODY AND SOUL, by PERCY DEARMER (Dutton. \$2.50). A thoroughgoing study of faith healing from the days of the early Christian Church to the present time. The author cites many cases of such healing, emphasizes the helpful effect of religion upon health and ex-

presses his conviction that the healing mission of the church should be re-established. The power of the mind over the body and scientific facts regarding the nerves and health are given due consideration.

THE CHRISTIAN DOCTRINE OF HEALTH, by LILY DOUGAL (Macmillan. \$1.75). A new edition of a valuable exposition of the relation of bodily to spiritual and moral health. It does not deny the value of medical science but claims that it is "helpless against an unhealthy religious faith." Our readers may not go all the way with the author and yet find much good advice in this volume.

OUR PHYSICAL HERITAGE IN CHRIST, by KENNETH MACKENZIE (Revell. \$1.50). A study of the modern healing movements by one who tells of his own healing a half century ago. The author traces the history of these movements, states the perplexities and problems of spiritual healing, and gives reasons for the faith in healing which is in him. The author is an Episcopal minister.

Recent Biography

MAHATMA GANDHI, by ROMAIN ROLLAND (Century Co. \$1.50). One of the most remarkable men of this generation is, undoubtedly, Gandhi, the leader of the people of India in their struggle for self-government. He is essentially a religious leader. He claims that the New Testament is the book that has inspired him most. A Hindu by birth, he is the devoted friend of the pariah, the "untouchable" caste, and has taken a young girl from that class into his family. M. Rolland has given us, in this little volume, the best popular biographical sketch and interpretation of Gandhi that has yet been provided. He concludes his sketch with Gandhi in prison. Our readers, probably, know that he has recently been released and they will look eagerly to see whether the English Government has learned wisdom; for the violence of certain English officials in the past has done more than anything else to win Gandhi a following.

INTIMATE CHARACTER SKETCHES OF ABRAHAM LINCOLN, by HENRY B. RANKIN (Lippincott. \$3.00). When a young man, under twenty, Mr. Rankin entered the law office of Lincoln and Herndon in Springfield, as a student. That was in 1856, and he remained in the office till February, 1861, when Lincoln took up his residence in Washington. There is little in the volume that is new, hardly more than the personal note of one who looks back now from his eighty-sixth year. A good word is spoken for Mrs. Lincoln and there are four excellent portraits, two of Mr. Lincoln hitherto unpublished, one of Mrs. Lincoln and one of the author. It is a readable narrative of intimate reminiscences and impressions.

HIGHWAYMEN, by CHARLES J. FINGER (McBride. \$3.00). An exciting book, detailing with more or less accuracy the lively exploits of certain famous English highwaymen, Colonel Thomas Blood, who attempted to steal the Crown of England, Jack Sheppard and his famous escapes from prison, Dick Turpin and his horse, Black Bess, Claude Duval, James Maclean, Jonathan Wild and several others.

Any book mentioned in these columns may be obtained through the Pilgrim Press Book Stores, 14 Beacon St., Boston, or 19 S. La Salle St., Chicago.

BE A COLLEGE BUILDER

Significant Gifts That Have Made Northland College Possible

¶ The gift of \$7,500, from a Pioneer country doctor laid the foundation for Northland College, "The College of the North."

¶ A gift of \$11,000 built Dill Hall, which has given a College home to 650 girls of the North Land.

¶ A gift of \$13,000 built Woods Hall, which has given a College home to 750 boys, besides the only school gymnasium, and factory room for making concrete block, helping more than 200 boys to earn an education.

¶ A gift of \$10,000 has just completed science laboratories which, in this first year of use, have given more than 100 students adequate courses in Chemistry, Biology, Botany, etc., in Woods Memorial Science Hall.

¶ A gift of \$20,000 paved the way for the first \$100,000 endowment.

Northland is now seeking \$300,000 for buildings and endowment, to double the student capacity from 200 to 400.

Ashland, the home city has pledged \$60,000 to the fund in evidence of home confidence and loyalty.

Additional pledges bring the amount to date, to \$125,000.

The Campaign Program Calls For:—

To clear indebtedness (pledged)	\$35,000	Endowment (additions to present \$115,000)	
Girls' Dormitory	40,000	Fenenga Student Industry Fund . .	\$25,000
Boys' Dormitory	35,000	Wheeler Memorial Chair	35,000
Gymnasium	25,000	(Dean of Women)	
Science Laboratories (secured) .	10,000	Rufus Cushman Flagg Memorial Chair	25,000
Equipment	20,000	(Religious Education)	
		General Endowment	50,000
			\$135,000
Total, ...	\$300,000		

Northland does not ask for the luxuries of the modern College. Simplicity, Economy, High Standards of Work and Spirit are Northland watchwords.

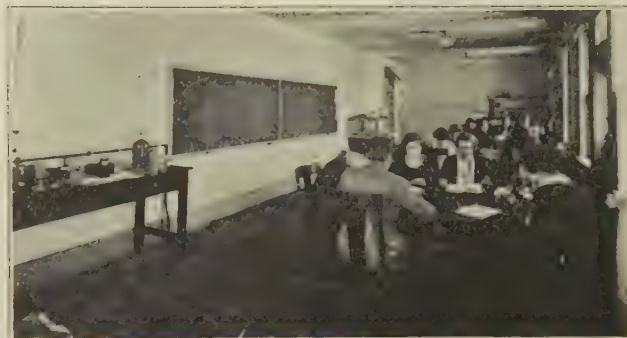
T NORTHLAND COLLEGE

*Others Have Laid Foundations
Will You Help Build?*

A Gift of \$10,000 Made Adequate Science Laboratories Possible



CHEMISTRY LABORATORY



BIOLOGY LABORATORY

Architect's Plan for Girls' Dormitory to Cost \$40,000 to \$65,000

**A Worthy
Memorial to
Congregational
Women**



**Your Pledges,
however
small,
will help**

Ten Thousand Congregational Women are Building this Home for Northland College Girls

"Help Given Quickly Counts Double"

Northland College has the largest, most promising college field in the United States, without competition.

It is distinctively a Congregational missionary institution, with an assured, permanent future.

Your opportunity to help is your responsibility.

**NORTHLAND COLLEGE
Ashland, Wis.**

\$.....	City.....	State.....	1924
For the purpose of the.....building fund.....[]			
For the purpose of the.....endowment fund.....[]			
For the purpose of the current expense budget of Northland College.....[]			
and in consideration of the subscriptions of others for the same purpose I promise to pay			
to the Treasurer of Northland College, Ashland, Wisconsin, the sum of.....			
dollars, payable 10 per cent, cash on or before 30 days after date, balance in 5 equal semi-			
annual installments, September 1 and March 1, or will pay as follows:			
.....			
(Signed)			
Address			
Every dollar of this subscription will be used for the purpose set forth in this pledge. All			
campaign expenses have been separately provided for.			



WITH THE CHILDREN



Buried Treasure

By Daisy D. Stephenson

"It's no fun being the only girl and boy, both," pouted Molly, banging the shovel impatiently against the top step. "Because I'm a girl I have to wash dishes and practice horrid scales; and because I haven't a brother I have to shovel paths when Daddy is called out early."

Now Molly was only talking to herself as she stood surveying the fresh deep snow that sparkled in the morning sunshine. But she felt injured as from a little distance came the tantalizing sound of merry shouts and laughter. Molly frowned and made a dash at the front walk that looked at least a mile long from the steps to the big elm by the fence.

"Grace and Ellen and the rest are having a coasting contest," sighed Molly, tossing the light, feathery flakes aside and beginning to enjoy it in spite of herself. "I do think some of them might have waited for me. Though it's no fun to go sliding without my very own sled. Of course, Grace said I might share hers, but she's just born bossy and would prob'ly do all the steering."

Molly had spent the holidays in the South, so had not petitioned Santa for a new sled, so she felt quite out of things these wintry days when the other neighborhood children coasted down Park Hill early and late. The long trip had been so expensive that Molly had not begged for a sled, but she was saving up her pennies for a new coaster with the feeling that she could not earn enough before the Fourth of July.

"Daddy was called to the country early," Molly's mother had told her at breakfast, "and I have a number of things to do, with Grandma coming over for the day." As Molly did not show any enthusiasm over the extra chore of path-shoveling, her mother suggested: "Make believe you're out for adventure, dear. Dig for buried treasure which you are very anxious to discover. You never can tell." Her eyes danced as Molly still looked gloomy. "There's a little rhyme that goes:

You never know in this great world
What wonders there may be.
Perhaps there's buried treasure out
Beneath our cherry tree.

Molly did not take much stock in the buried treasure idea, but she did remember one thing,—Grandma was coming. "And she must not get her feet wet, or her skirts either," decided Molly, as she made the snow fly east and west. "Goody! I'm halfway to the gate, and then there's just the back to exavate so Annie can get to the clothesline tomorrow!"

She stopped a minute to puff, cheeks like June roses. Her eyes fell on the house over the hedge. With disapproval she noted a tow-head at the window. So with a toss of her own gypsy bob she continued digging for dear life. She was still disappointed. After weeks of waiting and hoping with one eye ever on the pretty new bungalow, Molly's hopes had tumbled like Humpty Dumpty.

"Just a boy!" she had reported to her mother after the moving-van had heralded the coming of new neighbors. Molly had remained glued to the south window long enough to see the worst. "I'd wished and wished on 'star light, star bright' for twin girls anyway. And here is a boy, and a towhead at that!"

To be sure, Molly had not even glimpsed him since, but she had not forgiven him for being himself. "It would have been lovely to crawl through the hedge for tea-parties, and use the old cottonwood for a post-office or swing in the apple tree," she had wailed at Towhead's first appearance, when all her imaginary joys took flight. "He'll be teasing me and prob'ly have a dog that will chase my kitten."

Molly's Daddy had tried to argue that the cloud might be silver-lined, and that the new boy might, with encouragement, prove a blessing in disguise. "Remember, I was a boy once myself, and the towiest of towheads," he said with a chuckle. "And my favorite playmate was a little girl."

"Well, but you were different," Molly told him confidently. Today she tossed her head and tilted her nose when she saw the boy plainly watching her. "His walk is already clean," she reflected. "But I just know he didn't do it. I s'pose he's as lazy as Grandpa's Dobbin." She was nearing the fence. "I'll get the broom and sweep off the slickery places so Grandma won't slip," Molly resolved. At that instant a spot of vivid color caught her eye. Leaning against the elm tree was a big red sled, a beauty.

Molly dropped her shovel with a squeal of surprise. "Why, there's a big green 'M' on it!" she realized delightedly. "It's mine! That's why Mother smiled when she told me to dig for treasure. Oh, I simply have to try it out this minute!"

There was a nice little slope from the elm tree down to the corner. So Molly lay flat on the beautiful sled, and after much kicking and pushing managed to get to the bottom, though it was only a taste of what a good sled could do with half a chance. Up she hurried, smiling and breathless, pulling the red sled proudly. Then something happened to her smile, for under the elm stood the new neighbor in cap and mackinaw—and dear me, but he looked queer! Blankly he stared from Molly to the sled and poor Molly guessed in a flash.

"Is—is this your sled?" she asked in a very small voice, her heart dropping a peg a second. The boy nodded, flushing and looking strangely unhappy for the owner of such a sled.

"I left it by the tree while I went back for a big shovel," he explained shyly, as if he were the guilty party. Something in his honest manner and friendly eyes made Molly feel about as big as the chickadee in the tree. "You see, that 'M' stands for 'Morris.'"

"Well, it stands for 'Molly' sometimes." A dimple peeped out, and Molly began to look almost neighborly as she apologized for her mistake.

"I've had an earache lately, so had to stay in," Morris was confiding. "But I'm fine now, and I was going over the hill to try out my new flyer. Then I saw your walk wasn't cleaned, so I went back for the shovel. Mother wanted me to help move some furniture around, and that's how you got ahead of me."

Molly's face was a study. "If you'd like to ride, I'll take you to the hill," offered this obliging new boy.

"B-but I can't now. Not until I shovel off the back walk!"

"Come on, I'll leave my sled at your steps and we'll be through before you can say 'Eppe,

peppe, kakke!'" Morris led the way eagerly.

Molly giggled. She knew her "Wizard of Oz." Around the corner they raced, Molly's mother smiling at them from the window. The shovels danced wildly on their one leg. Just that turn to the garage and the odd mound at the back porch steps.

"I know it wasn't there this morning early," frowned Molly, "and it hasn't snowed since."

"Looks like somebody was getting ready to make a snowman," grinned Morris. "Say, after awhile let's make a!"

Clk! Molly had stuck in her shovel and hit something hard. "Well!" She made a dive for it with her mittened hands. Then there was a shout of delight. "Oh, look! It's truly mine this time. The buried treasure sure enough." She had dug out a bright red sled that was at least first cousin to Morris's. "I'll have Daddy put a blue 'M' on it," she decided, flitting in to hug Mother, who had known it all the time, naturally.

"We're going to the hill to slide," Molly said excitedly. "And he's nice, Mother. Prob'ly a little like Daddy used to be. And shoveling makes you so hungry, Mother. May I take some hot crullers for Morris, too?"

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Heaven Above

By Georgia Allen Firman

Why aren't the churches all alike?

I think as I go by

There is no other church like ours,

That goes so near the sky.

They tell me God is everywhere,
Just like the light—just like the air.

But when I see a thousand stars

All shining gently down,

I think their lovely golden light

Must be God's starry crown.

They tell me, "No, he's everywhere,
Just like the light—just like the air."

But when I've said my prayers at night,

I whisper, very low,—

Our church points right straight up to God.

And I believe it's so.

Johnny

He can scamper a mile to the baseball field,
And he never feels the heat;
But, oh! it's so far to the corner store—
So far for his aching feet!

He can run to see the circus come in,
And stand and watch by the hour;
But the post-office building is so far away,
And there might come up a shower!

He can get up at five on the Fourth of July,
It's really no trouble at all;
But eight is too early on all other days,
And his mother may call and call!

He can sit up all hours to frolic, and not
Get sleepy or tired a bit;
But if there's a lesson or problem to do,
He goes fast asleep over it!

O Johnny, dear Johnny, how funny you are!

And when will grown-ups understand
That hard things seem easy and easy ones
hard,

To youngsters all over the land?

—Author unknown.

The Editor's Bible Class

Conducted by William E. Gilroy

The Approach to the Supernatural

It is in relation to the supernatural, or miraculous, element in the Bible that most doubts, and fears, arise. Many people honestly fear that the questioning of any miracle recorded in Scripture is endangering the whole structure of Bible truth, and that the book as a whole is discredited by the failure fully to believe any part; while here and there one finds people of unquestionable moral earnestness and high spirituality who have sought to order their lives according to the Sermon on the Mount and who have written the thirteenth of I Corinthians in their souls, who none the less seem constitutionally incredulous of every reported occurrence that falls outside the realm of known law or natural phenomena. One recalls the picture of the good old Unitarian saint, whom a New England philosopher, when he called to see her, found rocking the cradle of her grandchild with her foot, shelling a mess of peas in her lap, reading a Greek book, and correcting an exercise in Higher Mathematics, all at the same time. This saintly scholar used to say, "I cannot believe in miracles, *because I believe in God.*" That is, God was so associated in her mind with unalterable law, that "miracles" were to her simply the outworking of laws not yet discovered, or else the records of something that had not happened. To many the miraculous is not an aid, but a stumbling block, to faith.

Is it too much to say that both types may be God's children—those who are over-credulous and those who are unduly incredulous? There were doubters in Jesus' day, and he was very patient with them—much more patient than many who profess to be his official interpreters are with similar doubters today. Is doubt a sin? Or is honest doubt an attitude toward truth that God respects? Job was a great doubter. He doubted the religious philosophy of his friends, and it was in honestly speaking out his doubts to God that he came to fulness of faith and trust.

Tennyson gives us the classic and final word regarding doubt in his picture of his friend, Arthur Hallam. In that well-known and oft-quoted passage in *In Memoriam*, he is replying to the one of blue-eyed gentleness and rosy faith who thinks that "doubt is devil-born":

I know not: one indeed I knew

In many a subtle question versed,
Who touched a jarring lyre at first,
But ever strove to make it true:

Perplex in faith, but pure in deeds,
At last he beat his music out.

There lives more faith in honest doubt,
Believe me, than in half the creeds.

He fought his doubts and gathered strength,
He would not make his judgment blind,
He faced the spectres of the mind
And laid them: thus he came at length

To find a stronger faith his own;
And Power was with him in the night,
Which makes the darkness and the light,
And dwells not in the light alone. . . .

It is not my purpose here to discuss the supernatural or the miraculous—that may be advisable some other week—but merely to suggest the proper approach to it. For the most part the modern approach is wrong, and contrary to New Testament experience. The New Testament writers believed in the miracles because they believed in Christ. He was to them, first of all, a wonderful Savior from sin in-

stead of a great magician. The tendency has been to reverse the process and prove the divinity of Christ by his magic rather than by his teaching, character, and mission.

When Frederick Robertson, of Brighton, was passing through the dark night of doubt, when the religious ideas in which he had been brought up had failed him, and even Christ seemed a myth, he tells how he came back to the living faith that made him the greatest preacher of the nineteenth century by building up from the simple conviction, *It must be right to do right.* That is the right approach to the supernatural. If you have doubts or troubles begin with the certainties of Scripture—the things that are settled in reason and conscience. The supreme teachings of Scripture do not depend upon anything for their verification. Rather, it is in obedience to these teachings that we verify, or become satisfied regarding, matters subject to doubt. This is what Jesus seems to have had in mind when he said: "If any man do His will, he shall know of the doctrine," etc. This whole subject is so important and it is so necessary to make one's meaning plain that I propose to make further reference to it next week.

Abraham to Solomon

Review of the First Quarter's International
Uniform Sunday School Lessons
Devotional Reading: Psalm 138

It is well that the broad outlines and developments of Scripture should be firmly fixed in our minds. There is great value for every Bible reader in making for himself a chart or rough diagram in which the epochs and significant events are marked and their relatives indicated. On such a chart or diagram we should come with the end of this quarter's lessons to a decided break, for from this time on the people of Israel are divided into two kingdoms, and two columns on our chart would be necessary for the recording of events.

The quarter's lessons take us from the founding of Israel in Abraham through the whole process of the development of national consciousness and the unification and strengthening of the Kingdom. It is not at all an evenly progressive story. It is a picture with high lights and very deep shadows. Recently I have been reading the story to a small boy and it is somewhat surprising to discover how much of it must be tactfully omitted. There is a great deal about lying and deceit, about perfidy and treachery. The conscience of the average boy is much too clean for him to comprehend or compromise the lying and treachery of Jacob. He dares to be a real critic, and saints are becoming childlike in their daring to read the Bible with a soul and a conscience—to characterize the sins even of its saints as none the less foul because saints committed them.

The story we have been considering is one of tragic realism, both in its national import and in the records of individual careers and exploits. But out of this realism, often so crude and relentlessly cruel, what romantic and idealistic things appear! These have been our real quest and our reward—the faith and adventure of Abraham, the magnanimity of his division of the land with Lot; the repentance of Jacob, and the generosity of Esau; the nobility of Joseph; the single-mindedness of

Moses and the courage of Joshua; the sane faith and clear vision of Gideon; Eli's submission in affliction and Samuel's consecrated leadership; Saul's call and the moral significance of his better moments; David's heroism in action and his humility in acknowledging his sins; Solomon's aspirations and visions of a spiritual God. How nobly all these appeal to the soul, instructing and inspiring even those who come from the high ground of the New Testament. It is when we consider such moral awakenings in remote times that we fully understand what Jesus meant when he said: *I am not come to destroy but to fulfil.*

The late Goldwin Smith was a great and a good man, but what a shallow judgment he expressed, when in his notable article in the *North American Review* he called the Old Testament "the mill-stone around the neck of Christianity"! Surely that notable scholar missed the triumphant things, the glory of moral conceptions developing and enlarging in the process of what another great scholar, John Fiske, called "man's rise from the innocence of bruteness." If we have followed the quarter's lessons with intelligent interest we have felt how truly these records have portrayed man's quest of God and prepared the way for Christ as the revealer of the Father.

Dr. McConnell's Illness

Dr. James E. McConnell, associate secretary of the Commission on Missions, is slowly recovering from an extremely painful and severe illness which has kept him confined to bed for more than a month. An infection of the throat which was not at first regarded as serious brought on a number of complications which for a time gravely threatened his life. At the present writing, however, his progress is encouraging and he is free from some of the most distressing symptoms that have appeared during the course of his illness.

Feb. 29 was Dr. McConnell's birthday, and, moved by the fact of his illness, coupled with the fact that he has only one quarter as many birthday celebrations as most folks, the office family at 287 Fourth Ave. made a special effort to remember him with a representative gift of flowers for his sick room. He is sorely missed and everybody looks forward to the day when he can be back at his desk.

To Keep A True Lent

Is this a fast—to keep

The larder lean,

And clean

From fat of veals and sheep?

Is it to quit the dish

Of flesh, yet still

To fill

The platter high with fish?

Is it to fast an hour—

Or ragged to go—

Or show

A downcast look and sour?

No! 'tis a fast to dole,

Thy sheaf of wheat,

And meat,

Unto the hungry soul.

It is to fast from strife,

From old debate

And hate—

To circumsise thy life.

To show a heart grief-rent;

To starve thy sin,

Not bin:

And that's to keep thy Lent.

—Robert Herrick.



OUR READERS' FORUM



Mr. Shaffer and the Oil Scandal

To the Editor of *The Congregationalist*:

Since you have coupled some too generous references to myself with certain comments derogatory to the newspaper for which I work, and to its owner, may I be allowed space for a reply?

Your editorial is captioned "Journalistic Turpitude," which amounts to the pronouncement of a judgment. Under this condemnatory head it makes the following assertions:

The most startling evidence was that of the owner of the *Chicago Post*, in which he told of a large amount that had come to him personally, for which he had given no public service, and to which he was not entitled. The sordid and debasing confession is all the more startling in view of the fact that the *Post* has been a very reputable newspaper. . . . It is a tragic circumstance to see so high a pulpit smeared with oil and the smudge of rapacity.

I am satisfied that the editor of *The Congregationalist*, whom I have known for years as a man of singularly fine character, Christian spirit, and great ability, does not want to do a cruel injustice, nor to be numbered among those who, in a partisan hysteria, are smudging and smearing everybody within their reach; but these words are true to fact neither in statement nor in implication.

I write this without the knowledge of Mr. J. C. Shaffer, editor and publisher of the *Chicago Evening Post*, and solely on my own initiative because I am better informed as to the facts than the editor of *The Congregationalist* can be, and because, having been closely associated with Mr. Shaffer for the past fifteen years, I know him to be incapable of the sort of conduct ascribed to him.

In the clamor that is now agitating the country over the oil scandal it seems necessary to remind the public that the mere fact that a man has invested money in oil operations does not necessarily stamp him as an offender against the law or against public morals. The tendency to make oil and wrongdoing synonymous terms should be left to scandal-mongering politicians and newspapers, and not followed by responsible individuals and journals. It is still possible to dig an oil well, to apply for a lease under the law on the public domain, or to own an interest in a producing oil company without incurring condemnation from fair-minded people on the score of "turpitude" or "sordid and debasing" conduct. At least I trust this is true.

It is these three things which Mr. Shaffer quite frankly admitted. Every one of the three transactions took place long prior to the alleged dealings of former Secretary Fall with Mr. Sinclair and with Mr. Doheny, and every one of them was carried out in full compliance with the law, and without any surrender of principle underlying fair dealing with the government or with the public.

The editor of *The Congregationalist* must be aware of the fact that any clever lawyer can, by the framing of his questions, place a construction upon evidence to suit his own purpose. If the editor will read carefully the testimony which Mr. Shaffer gave before the Senate's committee he will discover, I think, that the basis for the judgment he pronounces lies in the language of the questions and the comments of the questioners rather than in the testimony.

But let me address myself to the implied

accusation of the editorial caption and the allegation that this "high pulpit," from which I still consider it an honor and a privilege to have the liberty to speak, now is "smeared with oil and the smudge of rapacity." Mr. Shaffer owns the pulpit. It is in justice to him that I say what I do.

I have written every editorial which has appeared in the *Chicago Evening Post* dealing with the oil scandal. To this hour I have had no word of command, no hint of instruction, no slightest pressure of influence from Mr. Shaffer or any other person in authority on the *Post* as to what I should write. I have written what my conscience and understanding dictated. I have vigorously denounced wrong where wrong was clearly shown. I have consistently sustained the President in his determination to move impartially and fearlessly for the exposure and punishment of all wrongdoing. This has been the *Post's* attitude, taken with the full approval of its proprietor, but without consulting him because on a matter of principle such as this consultation is unnecessary.

I cannot emphasize too strongly the fact that in my long connection with the *Chicago Evening Post* I have never been asked to write an editorial to serve the private interests of the owner. I was not even aware that he had any oil interests whatever until he was summoned to Washington at the instigation of a rival publisher. He then laid all the facts before his staff, and left them to draw their own conclusions. Those facts have in no degree altered the editorial position of the *Post*. Assuredly they could not have influenced it before they were known.

To talk of journalistic turpitude under these circumstances is, it seems to me, a cruel injustice to the man who has honestly and consistently endeavored to make his newspapers the instruments of the public weal. It is to join the pack in the hue and cry that is ever raised by the cynical against those who are seeking to serve.

I have attended scores of editorial conferences since I entered the service of Mr. Shaffer. At all of these he has presided. At none of them has any issue of public concern been discussed or decided as to editorial policy on other ground than that of the public good. Advertising, circulation—these matters so often believed to be determining factors—I have yet to hear imported as considerations in such conferences. The liberty to do right on the *Post* is cherished by its staff and freely granted by its owner.

May I, with all due respect, suggest that *The Congregationalist* transcend its prerogatives as a judge, and speaks with but partial knowledge and understanding of the evidence published, when it accuses the owner of the *Post* of having accepted a "large amount for which he has given no public service, and to which he was not entitled"? The public interest was not involved in the money to which reference is made, and the title to it is perfectly legal title. Least of all did this entirely lawful and purely personal transaction involve in any way whatsoever the integrity of the news and editorial columns of Mr. Shaffer's papers, or their fidelity to the reader constituencies they seek to serve. If this high pulpit has been smudged and smeared it has been the work of malice, unwittingly assisted by

those who, I am sure, have no desire to co-operate in such an unworthy and despicable undertaking.

Chicago, Ill.

S. J. DUNCAN-CLARK,
Chief Editorial Writer,
Chicago Evening Post

Do Not Wait

To the Editor of *The Congregationalist*:

In the issue of Feb. 14, Rev. Edward Wilder says in his letter:

Declaration of the outlawry of war is worse than useless, until the human greed, rapacity, and prejudice that foster it are themselves outlawed.

If this be true, then it is also true that it is worse than useless to declare murder as a crime until the human passions of hate, greed, and rapacity are themselves outlawed. But the peoples of the earth did not wait that long to declare murder a crime. Why, then, should the Christian people and the governments that pose as Christian governments wait any longer to declare "wholesale manslaughter" a crime?

Again, did the United States possibly make a mistake to declare the liquor traffic a crime before the human thirst for booze and the booze-maker's desire for profit was itself outlawed?

Bethel College,
Newton, Kan.

D. H. RICHERT.

Hear the Missionary Secretaries

To the Editor of *The Congregationalist*:

I heard a secretary of one of our missionary societies say the other day that he had never been invited to speak in a single church of one of our largest associations. I wonder if the churches know what they are missing in not bringing into their pulpits the strong personalities and living messages of these men.

I write this because Dr. William Leete of the Church Building Society has just spent a Sunday with the Needham church. He spoke at the morning service, a real message to the people, tender, spiritual, with just enough of humor to touch the sentiment with a smile. He gave in the evening an illustrated lecture on "Meeting Houses in Which Our Fathers Worshipped," an address of great educational and historical value.

I am convinced that our churches do not make enough use of these other voices, who put the truth in a different fashion and radiate it with their own personalities.

Their coming gives the minister a little rest, and gives the people a little rest,—from him.

Needham, Mass. HARRY W. KIMBALL.

It Will Pay You to Read

CHRISTIANITY AND NATIONALISM, by H. W. MEDIWAKA (*International Review of Religions*, January). The writer is son of a Kandian Buddhist Chief, and is a master at Trinity College, Kandy, India. He comments on the methods of Christian missions, from a native's point of view. He criticises the Church which fails to make the religion a part of the land itself: "Music is often purely western, and certain airs appear alien and comical when used with the vernacular." Christianity is too often presented "bereft of all its color and beauty." The religion is a de-nationalizing force. Christianity "must become indigenous to be vigorous and lasting."

OUR INVALID PARISH

Winfred Rhoades
Pastor

A Technique for the Solitary. III

Then there is the spirit. In the swirl of life's ceaseless business there are men and woman who long with a great longing for what the invalid has—the privilege of not being always driven, always rushed; they long for opportunity to live more consciously and more constantly with the beautiful things of the heart and mind and soul.

The spirit is not best developed haphazard, but through the careful practice of regular times and definite exercises. Help may be found through great books of prayer and of meditation, through carefully organized plans of seeking and of communion, by studying paths that other feet have trod rewardingly, by following the lead of ancient and modern guide-posts to the noble heights the soul may reach. He who wants to live with Truth must make the seeking of Truth the high passion of his life. Through Truth he will come closer to God; through God he will find more Truth. God is Love; God is Light; God is also Truth.

God is not going to force upon us what we do not really want. He who presents himself to God for light upon life's way, for insight and wisdom, for life more abundant, for the transforming work of the Spirit of Life and Love and Truth and Light, has his own part to do in the transaction. He must endeavor to bring his entire being into harmony with God's wisdom and love. The urgent desires that are ever making themselves felt beneath the consciousness must be brought into abiding harmony with the loftiest aspirations and noblest will of the spirit. The attitude of the soul—so it is being shown by our modern psychology, which is the science of the soul—has more to do with man's welfare in common, everyday things than many were willing to grant only a few years ago. In preparation for prayer to God, or as a co-operative exercise after prayer, it is helpful to confirm one's subconsciousness in the assurance that the Eternal God really is our dwelling place, to instruct it to be always open to communion with God's spirit and to the working of his wisdom and mercy and love, to lift it up to co-operative desire for the highest and truest fulfillment of God's will, to bring it into unison with the most Christly longings of the conscious spirit.

When one thus throws himself wholly open to God, prayer is engaged in with a new interest. It becomes not merely a desire to receive things from God; it becomes more profoundly a desire to know and to receive God, a longing to be lifted up into perpetual harmony with the purposes, the wisdom, the greatness of the eternal Life and Love. It will lay before God the hungry longings and urgent desires of the daily life; but it will become increasingly a yearning to have the daily living express perfectly the mind of God, dwell in the peace and show forth the joy of God.

He who will turn himself to God in such ways as these, resolvedly and eagerly, while patiently biding God's time and method of revelation, may come to life's great guerdon. He may learn to know God not merely as One who is talked about in churches or read about in the Bible; he may learn to cry exultantly, even as a sufferer did long ago, "I had heard of Thee by the hearing of the ear; but now mine eye seeth Thee."

The power of saying that was worth all the suffering Job endured.

Closet and Altar

WIDENING LIFE

A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels.—Prov. 1: 5.

Culture, remember, consists in our ability to put ourselves into larger relationships. It is never an exclusive thing. It is always that which widens our opportunities and lays upon us larger responsibilities.—*Charles H. Brent.*

Let us aim at being full men and women—having sympathies that follow the daylight round the globe; having thoughts that ripen with the process of the suns; having a mind open to all God's truth whencesoever it may come; having a soul with windows open north, south, east and west, so that we may be accessible to every wind of God's spirit and be stimulated by every fragrant breath of divine influence. Let us pray that we may not become narrower, more cramped, less sensitive to all that is fair and true and good, as we grow older—for that is our universal danger; but rather that we may retain the freshness of youth with the experience of years, and grow in intensity, and breadth, and fulness of life to the end.—*E. Griffith-Jones.*

Thou art the source and center of all minds,
Their only point of rest, Eternal Word!
From Thee departing, they are lost, and rove
At random, without honor, hope, or peace.
From Thee is all that soothes the life of man,
His high endeavor, and his glad success,
His strength to suffer, and His will to serve.
But, O Thou bounteous Giver of all good,
Thou art, of all Thy gifts, Thyself the crown!
Give what Thou canst, without Thee we are poor,
And with Thee rich, take what Thou wilt away.

William Cowper.

To think of beauty without thinking of God is to fail to see it as it is. That is why so much of the art of the world has gone wrong—it has become provincial. Everything which conducts men away from the main current of thought and life, and fixes them in an eddy; everything which separates one department of human interest from the rest, or fails to see the relation of every part to the great whole, or of the heart of man to the heart of things; everything which results in the neglect of the pleading necessities of any part of human nature, and encourages another at its expense, is to be described as provincial. This is why religion has been seen to be provincial in certain times and places; and this, too, is why humanism and art, and even science, have been provincial in their turn.—*R. J. Campbell.*

My God, I heartily thank thee for all thy goodness to my body and my soul. I want thy guidance and direction in all I do. Let thy wisdom counsel me, thy hand lead me, and thine arm support me. I put myself into thy hands. Breathe into my soul holy and heavenly desires. Conform me to thine own image. Make me like my Savior. Enable me in some measure to live here on earth as He lived, and to act in all things as He would have acted. Amen.

Ashton Owenden.

[Assembled by Isaac Ogden Rankin.]

CHRISTIAN ENDEAVOR

Missions and Social Welfare

Comment on the Christian Endeavor Prayer

Meeting Topic for March 30-April 5

BY HERBERT W. GATES

Topic: What Missions Have Done for Social Welfare.—Isa. 1: 16, 17; Luke 7: 18-23.

The Christian missionary proclaims the message of the Old Testament prophet and reiterated by Jesus, that rites of worship are of no value in the sight of God unless backed by personal righteousness. Such righteousness always helps create a new and better society.

This message has always been constructive, finding new forms of expression with changing conditions and needs.

1. *The Discovery of the Individual.* The person has practically no rights aside from those which Christian civilization has brought. In most non-Christian lands, the man is entirely subservient to the tribe, or village, or caste. His property and his very life are at the mercy of the chief. Woman has still less of personal rights.

2. *Home Life.* Dr. Cornelius H. Patton, in his *The Lure of Africa*, has drawn a vivid picture of the contrast between the hovels of heathenism and the kind of life that goes with them, and the clean, wholesome family life that has grown up where Christianity has become established. Such pictures can be drawn from every land where missions have gone.

3. *The Opportunity for Self-Support.* It is a rather hopeless task to attempt to develop character and self-respect in a people that are living too close to the starvation line, or enervated by a plenty that does not demand effort. In India, with its recurrent famines, in Africa, where men are more than ordinarily lazy by nature, industrial and agricultural missions are working wonders. The same is true in other countries. Examples of such work are those of Richard Winsor at Sirur, India; of Albert LeRoy at Amanzimtoti Institute in Africa; of Booker Washington, Dr. Moton, or Prof. Carver among the Negroes in the South.

4. *Health and Sanitation.* This is another way in which the sacredness of the person is felt. The proper care of the sick and the prevention of disease in many lands is almost entirely the work of Christian missions.

5. *International and Inter-Racial Friendship.* The modern missionary is not patronizing. He is a friend and helper, respecting all that is good in the native religion and life and helping him to build something still better upon this. This is just as true on the home field. Any Americanization work that is good for anything, all dealings with our fellow-citizens in the Southern mountains, and constructive measures for better industrial conditions must rest upon friendly and mutually considerate relations.

6. *The Prevention of War.* This is closely related to the foregoing. The missionary has always met this problem which now so perplexes the whole world. He has usually met it more successfully than we seem to be doing. The Christian nations of the world must really Christianize all their social contacts if peace is to endure.

Some references: Faunce, Social Aspects of Foreign Missions. Douglass, From Survey to Service. Murray, World Friendship, Inc. Felton, Serving the Neighborhood. Jenness, Carrying the Christian Message. The American Board, the Woman's Boards of Missions (foreign), the Home Missionary Society, or the American Missionary Association on request will send literature illustrating this phase of missionary work.



NEWS OF THE CHURCHES



First Church, Reading, Mass.

The first church of the original town of Reading, Mass., was founded about 1644, the 25th in the state. The first church in the present town of Reading, an offshoot of the earlier organization, and called the Third Parish Church, was founded Feb. 21, 1770, with 96 members, its first meeting-house being located on a part of what is now the Common. The present church, built in 1909-1910, stands but a few rods westerly from the earlier site, and is the successor of two meeting-houses on or near the Common site, one of which was enlarged to meet the needs of the growing parish, and of a third building on the present site, later twice remodeled and enlarged, to become the immediate predecessor of the church of today.

Down through the periods represented by these successive structures stretches a most interesting history of the spiritual and material development of this church. It leads through controversy and dissension to readjustments, reconciliations, and ultimate harmony, revealing a record of progress which is an expression of the sturdy and independent character of the people of this vicinity, and typical of New England history.

The building now in use, pictured on the cover of this week's paper, is the property of the First Congregational Church of Reading, and is a free adaptation of the Gothic style, built of Rockport seam-faced granite, with concrete stone trimmings. The main entrance is through a vestibule up a few steps from the approach, into the inner vestibule, from which opens directly the auditorium, strangers' room, and stairs to the gallery. As may be seen from the photograph, the bell tower is placed at the junction of the main building and the left transept. This provides a second vestibule, from which doors open into the main body of the church and also the transept. The auditorium is cruciform in plan, with communion table at the back of the chancel, pulpit and lectern on either side at the front. On one side of the chancel is the organ, on the other

the so-called deacons' room or working sacristy. Seats for a choir of 28 voices are also provided in the chancel. The auditorium proper seats about 525, the gallery over the main entrance vestibule 75 more, a total of 600.

The chapel, or church school, and social rooms of the first story are directly back of the auditorium and connect with it by corridors on either side of the chancel. Off the left hand corridor near the auditorium are doors to the pastor's study and deacons' room; and similarly, on the right, to the choir room and chancel. Further down these corridors, staircases lead up and down, and doors open into the chapel and the ladies' parlor and men's room at the left and right of the chapel. The parlor is a room 18 by 27 feet, with a large fireplace, built-in seat and dumb waiter connecting with the kitchen; the men's room is approximately the same size as the ladies' room, and like it opens into the chapel with wide sliding doors, making an ideal arrangement for social occasions. A gallery runs around three sides of the chapel and opening from it are several classrooms. The chapel proper seats 350, and with adjacent accommodations provides for a church school of about 400.

The basement contains a thoroughly equipped kitchen, supper room seating 250 at tables, assembly hall seating 400, with stage and dressing rooms, the boiler room, toilets, etc.

The church as it stands today could probably not be duplicated for less than \$250,000.

The architects were Adden & Parker of Boston and Reading.

Annual "Sports Night Dinner"

The men's club of PILGRIM, OAK PARK, ILL., Dr. E. B. Allen, pastor, has an annual custom of inviting all of the "monogram men" in all branches of athletics in the high school to attend an annual "Sports Night Dinner" when they are the guests of the men. There were 103 letter men present this year. "Hurry Up" Yost, of Michigan, spoke on "The Cost of Clean Sport," and Dr. Allen on "The Christian Athlete." Coaches Stagg of Chicago and Thistle-

thwaite of Northwestern, and Col. Hackett, a well-known referee, were present, together with members of the high school faculty, board of education and the parent-teachers association. A regular turkey dinner, a high school male quartet, college and university songs, cheer leaders and song leaders, united to make the evening a happy one and was a practical method of stressing the essential things, not only in athletics, but in religion and life. There were 400 who sat down at the tables.

Dr. Rowilson at Wethersfield

Rev. C. C. Rowilson, who has just begun the pastorate of WETHERSFIELD, CT., is a native of Indiana and had his college training at Eureka, Ill., and graduated from Harvard Divinity School in 1895. He was reared a Disciple and held important pastorates in that fellowship at Cedar Rapids and Iowa City, Ia.; at Indianapolis, Ind.; Kenton, O., and served for a time as president of Hiram College. He became pastor of the First Congregational Church, La Crosse, Wis., in 1913, and served the church until he accepted the call to Wethersfield.



Rev. C. C. Rowilson

During his pastorate at La Crosse the pulpit has kept up the fine tradition set by Dr. Faville in his long pastorate, the work of religious education has been emphasized, and Dr. Rowilson has served the denomination in many fields of activity. He has also been known as a leader in all good movements for the building of the community and the commonwealth. Mrs. Rowilson has been a worthy helper and has given especial leadership in the work of the church school. The Wethersfield Church is one of the oldest in America, being organized in 1636. It has always been known as an outstanding organization in leadership. Its community is now growing rapidly and it offers large opportunity for the aggressive leadership which characterizes Dr. Rowilson.

Lenten Services

Full Program at Arlington, Mass.

Rev. D. I. Patch, pastor of ORTHODOX, ARLINGTON, MASS., has announced a complete and inspiring Lenten program. Each Sunday morning one of the "Seven Great Texts from the Sayings of Jesus" will be discussed from the pulpit. On March 30, April 6, and April 13 special four o'clock vesper services are planned. The subjects for these three Sunday afternoons are "In the Morning," "At High Noon," and "At Eventide." One emphasis at these services is upon the special musical programs prepared by members of the church quartet. During six Friday evening services at 7.45 from March 7 to April 11, the pastor will speak on "Certain Elements in Christian Character."

During Holy Week, on the evening of April 15 a service will be held in the vestry. The

(Continued on page 376)



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VOLUME VIII. A complete guide to **THE BOOK OF LIFE**. Including nine courses for study clubs and Sunday school and public school teachers.

The Book of *Life*

(Continued from page 374)

subject will be "The Courage of Jesus." On the evening of April 16 in the vestry will be a special meeting of all women of the church, with a visiting speaker. A Communion service, with reception of members and a special musical program, will be held in the church auditorium at 7.45 on the evening of April 17.

Assembly Speakers at Center, Hartford

CENTER, HARTFORD, CT., Dr. R. H. Potter, pastor, on Feb. 28 began a Lenten School which will continue for seven Thursday evenings until April 10. A children's hour from four to six in the afternoon is led by Miss Theodata H. Soule. From 5.30 to 5.45 a service of worship is held in the meeting-house, followed by supper and discussion and study groups. At the assembly periods at 7.00-7.45 the following addresses are to be given:

Feb. 28, "The First Christian Essential—Faith," Dr. Potter.

March 6, "Religion and Miracle," Prof. H. H. Tweedy of Yale University.

March 13, "The Second Christian Essential—Hope," Dr. Potter.

March 20, "The Third Christian Essential—Love," Dr. Potter.

March 27, "Religion and Science," Prof. Tweedy.

April 3, "Religion and Money," Prof. Tweedy.

April 10, A Pageant by the Young People's Group; Dedication of Missionary Service Banner.

"Jesus' Conception of Himself"

At WHITNEYVILLE, CT., from March 9 through Easter Sunday, Rev. P. E. Mathias will give a series of sermons on the general theme, "Jesus' Conception of Himself." The addresses will be on "Jesus, the Bread of Life," "Jesus, the Light of the World," "Jesus, the Door of the Fold," "Jesus the Vine," "Jesus, the Way," "Jesus, the Son of God," and "Jesus, the Resurrection." On the evenings of March 9, 16 and 23, Prof. Roland H. Bainton, Ph.D., of Yale Divinity School, will give addresses on the following leaders of the Christian Church: "George Fox, the Founder of the Quakers," "John Wesley, the Founder of Methodism," and "George Tyrrell, the Roman Catholic Modernist." On Sunday evenings from March 30 to April 20, Mr. Mathias will give four addresses on "How We Got Our Bible."

Sermons and Study Classes at Winchester, Mass.

At SECOND, WINCHESTER, MASS., Rev. J. E. Whitley, the pastor, will give a series of sermons on "The Seven Words of the Cross." These will be given at four Sunday morning services through March, at the morning and evening services on April 6 and on Wednesday evening, April 9. On Palm Sunday Mr. Whitley's subjects will be "The Program of Our King" and "The Emblem of Victory"; and on Easter Sunday the pastor will speak on "The Great Assurance," and in the evening an Easter pageant will be presented.

Beginning Ash Wednesday, March 5, and continuing through April 16 the pastor will conduct Lenten classes. These talks are planned to help any who desire to unite with the church on Easter Sunday.

Services at Dorchester, Mass.

Rev. Vaughan Dabney, pastor of SECOND, DORCHESTER, MASS., has chosen for the general theme of his morning services during the Lenten season, "Jesus and the Needs of Men." The director of religious education, Rev. E. E. Aiken, Jr., will give a brief message to the children each Sunday morning. The general theme for the evening service is "The Message of Calvary." Special music will be a feature. At the Friday evening meetings de-



Underwood and Underwood.

THE "COOLIDGE FAMILY CHURCH"

This little white Congregational church at Plymouth, Vt., is attended regularly by John Coolidge, father of President Calvin Coolidge, and by President and Mrs. Coolidge when they visit the old homestead during the summer.

votional study groups will be conducted on the subject: "Finding God in Everyday Life." At the close of each meeting the pastor will give a talk on "The Life of Paul."

A "Come-to-Church" Campaign in Medford

MYSTIC, MEDFORD, MASS., Rev. T. C. Richards, pastor, at its Friday evening services, is discussing, under the general heading, "Some Pertinent Questions," these topics: "What Is Your Name?," "How Old Are You?," "Where Do You Live?," "What Are You Worth?," "Where Are You Going?," "This Other Man—What Shall He Do?," "Calvary and Main Street."

On Wednesday afternoons, at different homes in the parish, a discussion group is considering "The Character of Jesus," the sub-topics being "Jesus and the Crowd," "Jesus and the Child," "The Compassion of Jesus," "The Chivalry of Jesus," "The Courage of Jesus," "The Challenge of Jesus," and "Come Unto Me."

Every Protestant church in Medford has united in a "Come-to-Church campaign," beginning March 2 and lasting until Easter. On Feb. 27 the ministers of these churches were the guests at luncheon of Rev. Mr. and Mrs. Richards. After completing plans which have been maturing for a month, they concluded with a service of prayer and consecration. Placards are posted in stores and public places, and 10,000 invitations were distributed Saturday, March 1, by boys of the churches. Advertisements of the campaign have been printed in the local paper. Notices will be flashed on the screens at the movies, and announcements have been given in the fraternal organizations. Mayor Coolidge has issued a strong appeal to the citizens of Medford to back up this movement. The general committee in charge of the campaign is Rev. T. C. Richards, pastor of Mystic Congregational Church, chairman; Rev. D. J. Neily, First Baptist Church, press notices; Rev. H. Vossema, First Universalist Church, placards; Rev. H. F. Smith, West Medford Congregational Church, sending 10,000 fliers; Rev. D. W. H. Hadley, Grace Episcopal Church, movie advertisements; Rev. D. H. Hickey, First Methodist Church, promotion among organizations, civic and fraternal.

"The Faith of a Modernist"

Dr. F. G. Smith of FIRST CENTRAL, OMAHA, NEB., has chosen as the theme for his Sunday evening lectures during the Lenten season, "The Faith of a Modernist": "What a Modernist Believes About God," "What a Modernist Believes About the Bible; Its Origin; Integrity; Inspiration and Authority," "What a

Modernist Believes About Jesus Christ, Including His Pre-Existence, His Divinity and His Second Coming," "What a Modernist Believes About the Holy Catholic Church and the Holy Spirit," "What a Modernist Believes About Sin, Salvation and Eternal Life," "What a Modernist Believes About Real Religion; Its Past History; Its Present Condition and Its Future Prospects."

Dr. McElveen Lecturing on Dante

Dr. W. T. McElveen of PLYMOUTH, ST. PAUL, MINN., is giving a series of Lenten lectures on "The Ethical Teachings of Dante's Great Poems" on the Wednesday evenings of March and April with these sub-topics: "Dante the Man and His Time," "The Intention of the Divine Comedy," "The Inferno" (how punishment is made to fit the crime), "The Purgatorio" (the possibility of man endlessly climbing up), "The Paradise" (a failure that was a sublime achievement), "The Beatific Vision" (ceaseless progress in God), "What Changes Should We Make in Dante's Valuation of Spiritual Realities?"

Sunday Morning Sermons at Winthrop, Minn.

On Sunday mornings leading up to Easter, Rev. P. M. Gibson, WINTHROP, MINN., is preaching on "Seven Words of the Cross," the sub-topics being "The Word of Intercession," "The Word of Hope Beyond Death," "The Word of Loving Provision," "The Word of Loneliness," "The Word of Desire," "The Word of Victory," "The Word of Trust."

From East to West

MASSACHUSETTS

Hyde Park Young People's Institute

Another helpful young people's institute was held at HYDE PARK, Jan. 26. Group conferences were directed by Rev. Messrs. R. A. Dunlap, G. W. Owen, pastor of Hyde Park, W. I. Shattuck, and Vaughn Dabney. A recreational and game period was followed by a leaders' conference conducted by Mrs. Owen (Margaret Eggleston), and a round table. Brief speeches were made at the banquet hour, with Philip C. Landers as toastmaster. At the evening session there were five-minute addresses on "God First," preceding an inspirational message by Rev. R. W. Coe.

A School of Missions at South Weymouth

SOUTH WEYMOUTH scored another success in its educational program this winter. The enrollment of a school of missions, recently held, was 277, with an average attendance of 218. Numerous inquiries have been received and at least five other churches have taken over the general plan. It was voted to hold a third school this fall.

The annual meeting of South Weymouth showed a net gain of 35, the present membership being 415. The amount raised on the apportionment was \$1,265. The church school, with 256 members, has been reorganized in a 12-year graded course with gratifying interest and increased attendance.

Between Pastorates at South, Brockton

Rev. F. D. Parker, acting pastor of SOUTH, BROCKTON, is conducting classes in the meaning of church membership during March, before the morning services. The young people's society in February held notable get-together programs, in which addresses were given by Dr. A. F. Pierce, a former pastor; Rev. Sidney Lovett of Mt. Vernon, Boston; Rev. S. R. Harlow of Smith College, former mission-

(Continued on page 378)

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\$69.50 Profit In One Day
J. R. Head of Kansas cleared \$69.50 in one day in a town of 631 people.



\$100 A Week for Five Years
W. S. Cooper of Ohio has averaged \$100 for the past five years working only a few hours a day.



\$50.20 Profit in Two Days
That's what J. C. McCardell of Pennsylvania cleared in two days.

You can be your own boss. You can work just as many hours a day as you please. You can start when you want to and quit when you want to. You don't need experience and you get your money in cash every day when you earn it.

These Are Facts

Does that sound too good to be true? If it does then let me tell you what J. R. Head did in a small town in Kansas. Head lives in a town of 631 people. He was sick, broke, out of a job. He accepted my offer. I gave him the same chance I am now offering you. At this new work he has made as high as \$69.50 for one day's work. If that isn't enough, then let me tell you about E. A. Sweet, of Michigan. He was an electrical engineer, and didn't know anything about selling. In his first month's spare time he earned \$243. Inside of six months he was making between \$800 and \$1,200 a month.

W. J. McCrary is another man I want to tell you about. His regular job paid him \$2.00 a day, but this wonderful new work has enabled him to make \$9,000 a year.

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the rest. We deliver. We collect, and you get your money the same day you take the order. You can see how simple it is. We furnish you with a complete outfit and tell you how to get the business in your territory. We help you to get started. If you send us only four average orders a day, which you can get in an hour or so in the evening, you can make \$100 a week.

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Well, here is your chance to find out, for this is the same proposition that enabled George Garon to make a profit of \$40.00 in his first day's work—the same proposition that gave R. W. Krieger \$20.00 net profit in a half-hour. It is the same opportunity that gave A. B. Spencer \$625 cash for one month's spare time.

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When Sunday Comes

By John Andrew Holmes

It is futile for the minister to drum up trade during the week unless he is prepared to deliver the goods on Sunday.

(Continued from page 376)

ary of the church; and Dr. S. K. Tompkins of Central, Boston, the last pastor of South. A feature of the program was a communion service for young people only.

Installed Pastor of Pilgrim, Dorchester

Rev. C. W. Dunham was installed pastor of PILGRIM, DORCHESTER, on March 6. Mr. Dunham is a graduate of Auburn Seminary, and has held pastorates at the Warrensburgh and Mt. Kisco, N. Y., Presbyterian churches and Phillips Congregational, South Boston. For four years he has been dean of Gordon College, Boston. He is a recognized expert in religious education, being for five years dean of the community schools in Roxbury-Dorchester, and in Middlesex, and also teaching in Norwood, Lexington and South Boston schools of religious education. Meanwhile, he supplied many churches of Greater Boston, preaching at Pilgrim since last July. He enters a splendid succession of Pilgrim Church pastors, the late Dr. Allbright, Sec. G. L. Cady, and Rev. E. D. Gaylord, the last now in Los Angeles.

The Council was largely attended. Dr. Rockwell Harmon Potter spoke of the denominational value of councils and the fine dignity of this. He said Pilgrim Sunday school was well known throughout the denomination. Rev. F. A. Alden of Stillwater, N. Y., a cousin of the pastor, assisted in the service. The sermon was by Dr. B. A. Willmott, who spoke of man's need of a way to God through faith in Christ.

Mr. Dunham's examination revealed a clear-cut, positive theology, made very definite by his thorough knowledge of the Greek New Testament. The joining of his scholarship, skill, and experience in religious education with this large institutional church, having a Sunday school of superb organization and equipment, is a circumstance calling for warm commendation and hearty congratulation.

CONNECTICUT

Visitation Evangelism at Norwich Town

FIRST, NORWICH TOWN, engaged in a work of visitation evangelism during a week in February in connection with some six or seven other churches. This was conducted by Dr. Earl Kernahan of Boston. Workers were selected who went out two by two. The total number of decisions secured was 403. In the First Church 160 persons were visited, 77 decisions secured, and some 30 or more are to unite with the church at Easter on confession or by letter. Permanent organization of the workers is to be effected in the different churches so that the work may still go forward.

INDIANA

Gary Surprises

Recently the pastor of GARY, Rev. W. C. Lyon, was the recipient of two substantial purses of gold, one from the men of the church and one from the women's society. The pastor was much surprised at the plot but was able to express his pleasure of the regard and good will of his people.

Mr. Lyon had made a splendid plea for the work and needs of our Congregational missionary societies and had particularly stressed the opportunity of supporting the societies by people taking "minutes and hours" as their own portion of the financial obligation. The ad-

dress was impressive and at the close the choir decided they should take "two world minutes" at \$10 a minute as their share of the responsibility. Two weeks before the choir had given a concert, the proceeds of which were for the purchase of some new song books. They decided to forego the pleasure of purchasing the new music and among themselves made up their offering to \$20 and sent it to the Commission on Missions.

The pastor is a member of the Kiwanis Club, and a Sunday ago the club surprised him by attending the morning service. He never had a more attentive congregation. The club had

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a Jew and a Roman Catholic take up the offering, and they put in a special offering for the preacher amounting to \$30.

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MICHIGAN

Morenci Making Advances

Under the leadership of Rev. S. N. Oliver the church building of MORENCI has been thoroughly remodeled, the rededication service taking place Dec. 15. Once a month the Brotherhood class holds a banquet in the social rooms of the church, at which time an out-of-town speaker gives an address. A nursery department has been organized for the care of babies and small children while the mothers are attending the church service. This department is in charge of the cradle roll superintendents of the church school. The junior church has charge of the evening service, an interesting feature of which is the young people's choir.

IOWA

Progress at Atlantic

Ten people were voted into the membership of ATLANTIC. A chorus of some 25 men furnished the music for the February church night, and a committee of men served the dinner for that occasion. Plans are laid for carrying forward a school of missions, the first session having been held Feb. 17. Rev. J. E. Ball is pastor.

NEBRASKA

New Church Home for Curtis

The state superintendent, Dr. W. A. Tyler, recently spent several days with CURTIS, getting building operations started for a new house of worship. The church recently completed a \$10,000 parsonage, and now aims at a church plant adequate for the needs of this educational center. Rev. Leon Moore is pastor.

COLORADO

Replies to Ku Klux Klan Invitation

Rev. W. O. Rogers began his work with JULESBURG a few weeks ago and is meeting with much encouragement. All organizations have been put on a good basis. A considerable group of people living in the town but holding their membership elsewhere have been voted into associate membership, allowing them to keep their names on the home roll. This has brought a number of active workers into closer association with the church. A K. K. K. organizer invited the pastor to join, offering to waive his initiation fee of \$10. Mr. Rogers announced a Sunday address on the subject, "Is the Klan Truly American and Truly Christian?" The organizer returned to town to hear the address. Mr. Rogers quoted the United States Constitution, the Bible, and other literature to show how far the principles of the Klan organization have departed from true patriotism and true Christianity. He then, in the interest of free speech, invited the organizer to speak. The latter gave a rambling talk but did not attempt to answer any of the points raised. Mr. Rogers' method proved to be an effective way of dealing with the vexed question.

SIXTH AVE., DENVER, Welcomes Mr. Bellingham. SIXTH AVE., DENVER, is enthusiastic over the way its new minister, Rev. E. R. Bellingham, is taking up the many lines of work there and the way he is winning the young people.

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Bosworth, Edward I. (Oberlin)

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Based on the author's conviction that Jesus felt that he could and must "save" men by leading them to share His own religious experience ever more largely.

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Patton, Cornelius H.

The Business of Missions \$2.00

If the Protestant Church is ever to outgrow the pass-the-plate plan and put its support of Missions on a sound investment basis it must rely on such a document as "The Business of Missions" to accomplish this financial revolution.

Scott, Ernest F.

(Author of "The New Testament Today")

The Ethical Teaching of Jesus \$1.50

Dr. Scott spends no time in trying to get Jesus "on his side" but devotes all his attention to the discovery of "where Jesus stood."

Coulter, John M. and Merle C.

(Dept. of Botany, University of Chicago)

Where Evolution and Religion Meet \$1.25

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Hardman, O.

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Vitaly helpful discussion of topics like "The Asceticism of the Cross; Fellowship—Asceticism's Mystical Ideal; Righteousness—its Disciplinary Ideal; Reparation—its Sacrificial Ideal," etc.

King, Henry Churchill

Seeing Life Whole \$1.50

Discusses the vital relations between the most significant thought of the day and Christian living and thinking.

Wolfe, A. B.

Conservatism, Radicalism, and Scientific Method \$3.50

Dartmouth College has a class of fifty using this work as a text this semester. It is worth the price.

Devan, Arthur S.

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studied first for the Canadian Methodist ministry in Wesleyan College, Montreal, preaching meanwhile as a student pastor. After serving a year in the Canadian army and for the rest of the War in the Canadian Military Y. M. C.

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A., he entered Garrett Biblical Institute for the remainder of his theological work.

His first pastorate was at Big Timber, Mont., where he was ordained to the Congregational ministry. At Neighborhood, Phoenix, Ariz., he got under way a piece of rural community work that for a long time will be taken as a pattern throughout the Southwest.

In Sixth Ave., Denver, he finds a distinctive community work in a residential section of the city, with a large parish and wonderful opportunities. The church is carrying on an extensive and successful community program in a large temporary building, and is planning to build a modern church plant this spring.

MONTANA

Livingston Observes Anniversary

The fortieth anniversary of LIVINGSTON was celebrated Jan. 20-22. On Sunday morning the anniversary sermon was preached by Dr. G.

CALIFORNIA

New Pastor at Plymouth, Oakland

PLYMOUTH, OAKLAND, is exceedingly happy in the coming, Jan. 1, to the pastorate of Rev. H. S. McCready from Willimantic, Ct. Enthusiasm is already awakened in every department of the church life.

The Story of Whittier in Pageant

The minister of PLYMOUTH, WHITTIER, Rev. E. E. Day, has been ill during much of the winter from breakdown, spending three weeks in a hospital, and convalescing during January in San Diego. With great devotion the church made all this as easy as possible for him.

When it came to the annual meeting, Mr. Ralph E. Chase had with much ability arranged the story of the church and various societies in the form of a pageant. A group of the Pilgrims came upon the platform and created the "Plymouth" atmosphere. At times gifts and works were represented with objects and pantomimes; at another a woman thinks, and pictures and figures proceed upon a screen; a meeting of officers discuss the church affairs; a girl in Hindoo costume describes the studies of India; the Junior Endeavors hold a sample meeting; there was inspiring music by the orchestra.

Whittier grows rapidly and prospers greatly. Plymouth, year by year correspondingly, makes a fine report. Receipts for home work were



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To those who would like to spend a few days or weeks in Vermont at "sugaring time," we offer warm rooms and good board at reasonable rates. Free trips to the sugar camps from the Hotel, and an "Old-Fashioned Sugaring Off" Party. Let us advise you when it is best to come. Also wish to say we are now booking guests for the summer, our sixteenth season. Heights House, Lunenburg, Vt. A. J. Newman, Prop.

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\$13,727; for the apportionment, \$4,700; for other Congregational enterprises, \$1,966; for still other benevolences, \$2,880. New members received on confession numbered 29, by letter 35, a total of 64. The net gain was 54, making the total membership 671.

New Church at Burbank

Among the model cities that from time to time are projected in Southern California one of the largest is at Burbank in the development of Benmar Hills, a tract of 2,900 acres stretching from the great San Fernando Boulevard toward the green Verdugo Hills. By comity agreement a splendid field has been allotted to our Congregational work. A site has been secured, and upon it a parsonage completed, which for the present will also house some of the church activities. Plans call for a property, including church structure, to value \$100,000. For the time being, services have been held in the high school. On Dec. 28, the First Congregational Church of Burbank was recognized by council, with a charter membership of 50. Since Sept. 1, Rev. and Mrs. Leon Austin have been at work in the field with these evidences of encouraging success.

C. F.

OREGON

Notable Progress at Pilgrim, Portland

Careful preparation for the every member canvass begun in October was so successful that PILGRIM, PORTLAND, has been able not only to increase the pastor's salary but also to come to self-support. Much credit for this result is due the pastor, Rev. J. W. Price, who

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Church and Ministerial Record

Calls

BALDWIN, W. E., Belle Plaine, Ia., to Lewis.

BLACKBURN, W. S., Carbondale, Kan., to Milford. At work.

CHORD, R. N., Waynoka, Okla., to Federated, Exira, Ia. Accepts.

DAVIS, JEROME, professor of sociology, Dartmouth College, to chair of practical philanthropy, Yale Divinity School. Accepts to begin in September.

HENDERSON, A. S., St. Anthony Park, St. Paul, Minn., to Leavenworth, Kan. Accepts.

MARLATT, H. C., Alton, Kan., to Stockton. Accepts.

Resignation

HORTON, H. F., Rockwell, Ia.

Accessions

	Conf.	Total
CONNECTICUT		
Rocky Hill, March 2		4
MASSACHUSETTS		
Fairhaven, First, March 9	5	11
Harvard, March 2	4	8
Newton, Auburndale, March 2	1	1
Highlands		3
MICHIGAN		
Highland Park	4	11
NEW HAMPSHIRE		
Concord, First	2	5
Penacook		3
South	13	34
Henniker		2

Correction

TUPPER, L. E., recently reported called to Hiawatha, Kan., was formerly pastor at Salem, Ct., not Colchester, Ct.

Personals

BIGELOW, DR. and MRS. E. VICTOR, are sailing from New York, as we go to press, for a Mediterranean cruise on the *Lapland*. The itinerary includes Algiers, Monaco, Athens, 3 days in Jerusalem, 3 days in Cairo and other Mediterranean points of interest. The *Lapland* returns to New York on April 19.

CONRAD, DR. A. Z., pastor of Park St. Church, Boston, Mass., is to occupy the pulpit of City Temple, London, the last two Sundays in June and the first Sunday in July.

Death

REV. DONALD B. MACLANE

Rev. Donald Bradford MacLane, of Utica, N. Y., died Feb. 19, 1924, after a year's illness in an Adirondack sanitarium, of lung trouble following influenza. He was born in Steubenville, O., in 1882, the son of Rev. William W. MacLane, long of New Haven, Ct., now of North Leominster, Mass., and Frances Robinson MacLane, a direct descendant through a long line of ministers from John Robinson of Leyden. He graduated from Yale, 1903, and Union Seminary, 1906, being offered for excellent scholarship a traveling fellowship which he declined, to accept work at the Church of Sea and Land, New York City. Subsequent pastorates have been Taftsville, Norwich, Ct.; Boylston, Boston, and Wilbraham, Mass.; and then he carried out a long-cherished plan to build a new church in virgin soil by organizing South Church, Utica, N. Y., and erecting a commodious building.

Funeral services were held at Leominster, Rev. Judson Cross officiating. The interment was at Forest Hills, Boston, beside his four-year-old

daughter, *Lois. Memorial services were held at the Utica Church, March 9.

Mr. MacLane married Miss Winifred Andrews Saunders, who, with three sons, Saunders, Gerald, and David, his father and several brothers, survive him.

He was a faithful pastor, making warm friends everywhere. His scholarship was enriched by a musical and artistic temperament. He was a talented violinist, a poet, and an artist.

If there is one thing more than another, of a practical kind, which we as Christian men and women need to learn, it is this, that a devotion to God which can adorn and sanctify the hardest drudgery of life is not only a more difficult but a far more honorable thing than that which flares out only upon high occasions.

—George H. Knight.

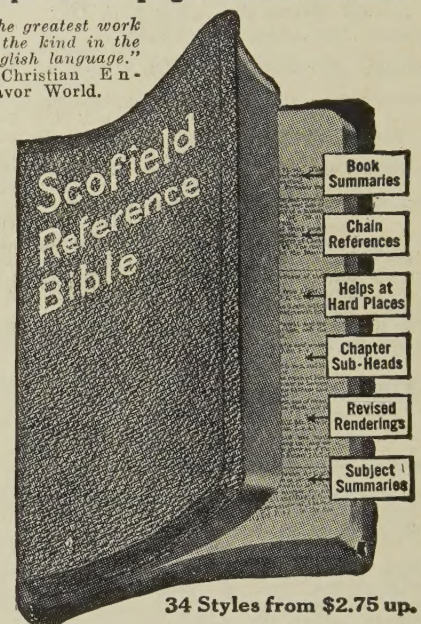
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(NOTE—Correspondence relating to the work of the following Commissions should be addressed to the Chairmen.)

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WOMAN'S BOARD OF MISSIONS OF THE INTERIOR, 19 So. La Salle St., Chicago. Mrs. S. E. Hurlbut, Treas. Friday Meeting 10 A.M.

WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC, 760 Market St., San Francisco. Mrs. W. W. Ferrier, Treas., Mrs. H. S. Ranney, Exec. Sec'y.

CONGREGATIONAL HOME MISSIONARY ASSOCIATION, 289 Fourth Ave., N. Y. Mrs. P. S. Suffern, Treas.; Mrs. J. J. Pearsall, Sec.

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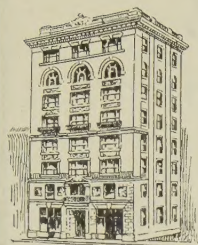
THE CONGREGATIONAL CHURCH UNION OF BOSTON and vicinity (incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel Usher, Pres.; C. E. Kelsey, Treas.; Oren C. Boothby, Sec.; Sears Building, Boston.

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THE FUND FOR MINISTERS provides entirely for Ministerial Relief in Connecticut and invites contributions for this purpose. Bequests and Annuity Gifts are needed. Rev. Sherrod Soule, Superintendent; Rev. William F. English, Treasurer, Congregational House, Hartford.

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owns and maintains the Congregational House (costing over \$700,000) to house the Congregational Library, provide rooms at low cost for 14 Congregational Missionary Organizations, the Congregational Book Store, Pilgrim Hall for gatherings, and Committee Rooms, and to promote the general interest of Congregational Churches.

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Home visitation and personal missionary service in connection with our churches. Emergency relief. Recreation and Fresh Air Work. Contributions and legacies gratefully received and scrupulously administered.

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This Society, reorganized in 1922, now fully represents the Congregational Churches of New England in its practical, social and religious work among seamen. Has finely equipped Bethels at 287 Hanover St., Boston, and at Vineyard Haven, and Reading Rooms at Tarpaulin Cove, and Cape Cod Canal. The Society provides dormitory accommodations, reading and recreation rooms, religious services, pool tables, and games of many kinds, a restaurant, a canteen, shower baths, postal and banking facilities. Donations and bequests solicited. Contributions received on an annuity basis. President, Rev. Lucius H. Thayer, D.D.; Vice-Pres., Rev. Samuel H. Woodrow, D.D.; Clerk, Rev. Theodore E. Busfield, D.D.; Sec., Rev. Merritt A. Farren; Treas., Charles F. Stratton; Chairman of Exec. Com., Franklin P. Shumway; Office, 306 Congregational House.



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Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Boston, Monday, March 24, 10.45 A.M. Speaker: Pres. Irving Maurer, D.D., of Beloit College, Wis.
NORTHERN NEW ENGLAND SCHOOL OF RELIGIOUS EDUCATION, University of New Hampshire, Durham, N. H., July 14-21.
WOMAN'S NATIONAL CONVENTION FOR LAW ENFORCEMENT, Washington, D. C., April 10-11.
MINISTERS' MEETING OF NEW YORK AND VICINITY, 287 Fourth Ave., New York City, April 14, 11 A.M.
SUFFOLK NORTH ASSOCIATION (Mass.), 123d semi-annual meeting, Union, Winthrop, Wednesday afternoon and evening, April 9, 1924. General theme: "Christian Foundations."
WOMAN'S BOARD OF MISSIONS, monthly meeting, Pilgrim Hall, April 4, 10.30 A.M.
WOMAN'S HOME MISSIONARY ASSOCIATION, monthly meeting, Pilgrim Hall, April 4, 2 P.M.
WOMAN'S BOARD OF MISSIONS OF THE INTERIOR, weekly meeting, Friday, 10 A.M., 19 So. La Salle St., Room 1315, Chicago, Ill.

State Conferences

ALABAMA (Colored), Mobile, March 26-30.
ARIZONA AND NEW MEXICO, El Paso, Texas, May 9-11.
CALIFORNIA (Southern), San Diego, May 12-14.
ILLINOIS, Decatur, May 6-8.
INDIANA, Michigan City, May 13-15.
IOWA, Iowa Falls, May 20-22.
KANSAS, Lawrence, May 6-8.
MAINE, Skowhegan, May 6-8.
MASSACHUSETTS, Brockton, May 19-21.
MICHIGAN, Charlotte, May 20-22.
MIDDLE ATLANTIC, Orange, N. J., April 22-23.
MINNESOTA, Faribault, May 13-15.
NEW HAMPSHIRE, Durham, May 13-15.
NEW YORK, Richmond Hill, May 20-22.
OHIO, Wellington, May 13-15.
OKLAHOMA, Oklahoma City, April 22-24.
RHODE ISLAND, Providence, May 6-7.
SOUTH DAKOTA, Clark, May 15-19.
TENNESSEE (Colored), Knoxville, April 30-May 4.
VERMONT, Woodstock, May 13-15.



"What is your occupation?"
"I used to be an organist."
"And why did you give it up?"
"The monkey died."—*The Christian-Evangelist* (St. Louis).

Patient (dashing madly into the infirmary holding tightly to his head)—"Give me something for my head, Doc, quick; give me something for it."

Busy Doc—"I wouldn't take it as a gift."—*Wasp*.

He—"My dear, it's no use for you to look at those hats; I haven't more than a dollar in my pocket."

She—"You might have known when we came out that I'd want to buy a few things."
He—"I did."—*Boston Transcript*.

First Maid—"How did you like working for that college professor?"

Second Maid—"Aw, it was a rotten job. He was all the time quarreling with his wife, and they kept me busy running between the key-hole and the dictionary."—*Punch Bowl*.

Isaacstein, Senior: "Abie, what for you go up der stairs two at a time?"

Isaacstein, Junior: "To safe my shoes, fadder."

Isaacstein, Senior: "Dot's right, my son. But look oudt you don't split your pandts."—*Tiger*.

The other day I went to call on a friend, and found his dog, a large, woolly beast,—sitting in the middle of the room, howling. I

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Contents

The Editorial Outlook	355
Editorial—No Injustice Intended	356
Turkey's Abolition of the Caliphate	
Great Decrease in Lynching Record	
Studying Religion	
Broadening the Spiritual Life—An Editorial Message	359
Cavell, by Allen Eastman Cross	360
From Our Western Editor—Governor Sweet for President—Anderson	360
Farm Problems and the Rural Church, by W. M. Jardine	361
The Parable of the High-Water Mark and the Dam	362
The Third Commandment, by M. C. Hazard	363
How Advertising Adapts Itself to the Church, by Arthur J. Crockett	364
Year Book Reports	365
More Backing for <i>The Congregationalist</i>	366
Among the New Books	367
With the Children—Buried Treasure, by Daisy D. Stephenson	370
The Editor's Bible Class	371
Our Readers' Forum	372
Our Invalid Parish—A Technique for the Solitary. III	373
Closet and Altar	373
Comment on the Christian Endeavor Prayer Meeting Topic	373
News of the Churches	374

asked my friend why his dog was howling so miserably. He replied that he was howling because he was a lazy dog.

"But why should a lazy dog howl?"

"Because he is sitting on a thistle, and he is too lazy to get up."—*Harvard Lampoon*.

A colored mammy came into the office of the estate for which she worked to receive her monthly wages. As she could not write, she always made her mark on the receipt—the usual cross. But on this occasion she made a circle.

"What's the matter, Linda?" the man in charge asked. "Why don't you make a cross as usual?"

"Why," Linda explained earnestly, "Ah done got married yesterday an' changed mah name."—*Dry Goods Economist*.

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